[Registered at the General Post Office as a Newspaper.

THE

Nonconformist.

Vol. XXXIX.—New Series, No. 1720. LONDON: WEDNESDAY, NOV. 6, 1878. { PRICE 5d. POST-FREE 5½d.

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THE DIPLOMATIC SAND-CASTLE.

Sir William Harcourt uttered the other day one of those rare epigrams whose force lies in a succinct statement of literal truth when he said that the Treaty of Berlin was to have lasted forty years and has not lasted forty days. It is disappearing now beneath an irreversible tide, like a child's sand-castle on the shore. We are all familiar with the process. There needs no gale or storm. Quietly, insensibly, driven by mysterious forces that the pigmy builders cannot comprehend, the rising water first undermines and then overwhelms the fairy structure they had regarded with such pride. First, the insecurity of the foundation is betrayed by the increasing softness of the sands about. Then the water laps gently round the walls; fragments fall here and there with a threatening plash; then comes a crested wavelet, delivering a blow that topples down a battlement and admits the flood within. Finally, the tide washes over, and the last view is a dissolving vision of vainly disturbed material, settling down under the omnipotent conditions of the hour into the only possible equilibrium. Such is the process that has been going on around the Berlin Treaty. There has been no public agitation against it at home, nor any distinctly hostile movement abroad. The builders seem unable to understand the mysterious fate that devours it. But no sooner was it complete and the top stone brought on with rejoicing, than the ground was unmistakably softened all about it. A mingled flood of events and opinion surrounded it with disintegrating influences. Bits of it dropped away into the shifting waters. Then came Greek discontent and Bulgarian rebellion to make a clean breach through its provisions; and a few weeks more will apparently see it dissolved, levelled, erased, beneath a remorseless sea.

So far as public opinion in this country is concerned, perhaps the powerful speech of Sir William Harcourt last week, and his unanswerable letter in the *Times* of Saturday, have done as much as events in Bulgaria and Afghanistan to shatter the flimsy edifice. He has a remarkable talent for saying things disagreeable to his opponents in such a manner as to make it evident that the sting of his offence is the truth he speaks. Referring to the Governmental policy of maintaining the Turkish empire, he observed that it would be unwise if it were possible, and is impossible even if it were wise. But even if it were both wise and possible, how has it been carried out? "The wise men of the Cabinet are as select in their choice of phrases as mine ancient Pistol, and they are pleased to call the loss of Kars and of Batoum, of the Danube and the Quadrilateral, of Servia, Herzegovina, and Bosnia, the 'consolidation' of Turkey." He then quoted a Conservative writer in the *Quarterly Review*, who proposes still farther to revive Turkey by getting the Turks absolutely to retire from Europe. "That I suppose is to be the next step in the consolidation of the Turkish Empire. In my opinion it is a step which would certainly tend to revive Europe, whatever it might do for the Ottoman Empire." As to the Greek question, he observed that "Europe should either have said nothing about it, or else have taken the necessary measures to give effect to its resolutions." On this point his letter in the *Times* of Saturday puts plain facts with a damning force which the most laboured invective could not rival. By copious quotations from the protocols it is shown that Russia, no doubt for the purpose of securing her own gains, had earnestly urged that the Signatory Powers should reserve to themselves the right of enforcing the treaty on any recalcitrant party to it. But our wise Plenipotentiaries obstinately resisted the introduction of any such clause. They could see nothing in it but Russian greed or aggrandisement. They wanted to secure the amplest delay for their interesting invalid Turkey to recover her nervous vigour. Some sort of judicial blindness seems to have made them oblivious of the fact that such a clause must necessarily have a twofold bearing, and that if on the one hand it secured to Russia the gains they had themselves conceded, it would on the other hand prevent her from extending them except at the cost of opposing united Europe. They only wanted to save Turkey from being rudely compelled to grant the claims of Greece—claims which they themselves had not the hardihood to deny. What is the consequence? These very claims which they were afraid to guarantee are now amongst the most threatening causes of a revival of war. These, together with the discontent of Bulgaria, compel Russia, or at least give her an excuse to keep her armies within reach of Constantinople. And the refusal of our Government to agree to the clause proposed by Russia herself, now leaves them alone in their efforts to compel the Czar to carry out their view of the treaty. The old proverb about cutting off one's nose to spite one's face never surely met with a more appropriate illustration. As to Russian intrigue Sir William Harcourt did not deny it; but he only spoke the growing opinion of the country when he maintained that the Government themselves are principally to blame for providing the most favourable conditions that such intriguers could possibly desire.

Amidst the reawakening sense of the country, it might well be expected that Mr. Gladstone, to whose arguments, next to the force of events themselves, the gradual change in public feeling is due, would speak with renewed vigour and confidence. And his speech at Rhyl has been felt even by the most persistent organs of Jingoism, to be a manifesto of which no petty sneers at the peculiarities of his abnormal activity could turn the edge. A great part of his address was devoted to showing that the difficulties of the Government have arisen, not, as is asserted by their partisans, from any Liberal agitation, but from the absurdity and self-destructive inconsistency of their own counsels, as well as from their underhand opposition to one of the healthiest characteristics of English feeling—its sympathy with peoples rather than with dynasties. He dealt at large also with the case of Afghanistan. He contrasted the enthusiastic friendship of Shere Ali for us in the days of Lord Mayo, with his bitter, and, it is to be feared, irreconcilable, hostility at the present moment. And he argued that the change must be due to those alterations in our policy which had been so clearly detailed by Lord Lawrence. Even Mr. Gladstone's eloquence could add nothing to the dismal prospect of a war begun in injustice, promising no immediate advantages, and threatening endless complications. But at least it has given a fresh impulse to that slow recovery of political wisdom and self-respect on the part of the people of England, which must in a little while transfer the management of their affairs to more trustworthy hands.

PROFESSOR TULLOCH AND THE DOGMATISM OF DISSENT.

When Principal Tulloch's theological opponents in the General Assembly of the Church of Scotland assented to his appointment as Moderator, it was shrewdly suspected that they were not influenced solely by a desire to do honour to an able minister of their Church; but that they wished to retain him as the champion of an Establishment supposed to be in jeopardy. And what has happened since has served to confirm the suspicion. On Scottish platforms, in the columns of the *Times*, in the *Contemporary Review*, and, according to the popular belief, in *Blackwood's Magazine* also, the professor has fought against disestablishment with a rasping energy admirably calculated to increase the heat of an already burning controversy.

What most strikes us in the professor's manner as a disputant is this—that while he appears as one of the apostles of that "higher rational religion" which is alleged to be a chief characteristic of Church Establishments—of culture and refinement—of tolerance and liberality—he is as superficial, as low-toned, and even as vulgar, as those upon whom he pours out the vials of his scorn. He discourses on the "dogmatism of Dissent" in the most dogmatic fashion; so that we involuntarily recall his own criticism on the publications of the Liberation Society, that—clever, able, and trenchant as he admits them to be—"one rises from the perusal of them, so to speak, with a bad taste in one's mental palate."

Although Principal Tulloch has perused "a mass of writings" from the library of the Liberation Society, he has concentracted his attack on two proceeding from the same pen, and, judging from the number of his personal references, he was guided in his selection by the thought that Mr. Frederic Harrison's religious views would make him an excellent butt for shots which otherwise might not go straight home. If so, the State-Church advocate has done some service to the cause he has assailed, by calling Mr. Harrison into the field—not so much to defend himself as the principles which "The Dogmatism of Dissent" so vehemently assails.

Mr. Harrison, in this month's *Contemporary Review*, goes to the very marrow of the question when he asks why, "if Principal Tulloch wishes to make a really statesmanlike appeal for the existence of a State Church, does he narrow his argument to the 'Dogmatism of Dissent?'" As Liberal politicians have insisted that taxation and representation should go together, and free-traders that protection is mischievous, so another section of society is convinced of the injuriousness of Church Establishments to both religion and the State. What is there of dogmatism in the persistent assertion of such a principle? It is, in fact, says Mr. Harrison, "a mere misnomer, a confusion of thought in Principal

Tulloch's mind, to call this conviction of ours 'dogmatism.'" "Pray why is it 'dogmatic' to believe, from the study of facts, that a State Church is no longer a useful institution, and yet it is not 'dogmatic' at all to believe, as Principal Tulloch so ardently does, that nothing but a State Church can be good or free?"

Mr. Harrison also asks, with great force, "Why *Dissent?*" What in reality has Dissent to do with this great question? The Irish Establishment was abolished by a zealous Churchman, with the support of men of all religious sects, and many politicians now think that the same policy should be applied to Scotland, and some to England also. Even, as the *Times* has stated, "a considerable body of clergymen, and of laymen yet more ecclesiastical, have commenced a formidable agitation for disestablishment." Further, why should he (Mr. Harrison) be labelled with the "dogmatism of Dissent"; seeing that he has no connection with any of the forms of Dissent, and, "as a matter of taste and sympathy, as also in matters of religious organisation," his proclivities "are all towards the episcopal and ceremonial system, and not to the democratic and spontaneous system." It is therefore simply idle to represent that his opinions have anything to do with the "dogmatism," or any kind of "ism," of Protestant "Dissent." The truth is that "it is a mistake in a Churchman, when this great movement is committed to the political judgment of the nation, to try and represent it as a quarrel about precedence between competing sects."

Principal Tulloch makes much of the fact that the idea of doing away with State Churches is a modern idea, and he looks back with a sigh to the days when the bulk of Dissenters were "glad to be tolerated," and were content to complain of the grievous injustice which, he admits, was inflicted upon them in past days. Of *that* objection his critic makes very short work:—

> They still ask for more, cries Principal Tulloch, in sacred indignation; it is enough to make him swear that Christian charity is departing from the earth. And almost swear he does—at least, he uses very strong language—at this presumption of his Dissenting fellow-citizens. Well! all this is very droll to me; but it is so old, so grotesque, so like the language of the Established priest now for centuries, that I shall say no more about it.

The Professor asks, "What is official religion? In what respect is the religion of an Established Church an official religion more than any other religion, and, as such, worthy of all this condemnation?" And, as he really appears to need enlightenment on the point, Mr. Harrison gives him some very explicit and useful information:—

> By "official religion" I mean a form of faith the constitution and government of which is controlled by State officials, as an affair of State, and not by spiritual authorities, as a matter of religious belief. When the membership of a particular Church is not a thing of religious conviction, but a right of citzenship with which conviction has nothing to do; when the laws of that Church are made by laymen in virtue of their civic rights, whether they profess to be members of the Church or not; when the ordinary government of that Church is controlled by persons nominated by lay officials of any or no religious creed; when the great questions as they arise affecting the spiritual life or death of that Church are settled, not by the professing members of it, but by the ordinary lay Parliaments and lay constituencies of the kingdom; when a Prime Minister who may be a Jew, an Atheist, or a Quaker, might conceivably nominate the entire bench of bishops in that Church; when the advent to power of a particular political party might quite conceivably suffice to recast the Articles, the Prayer-book, the ritual, the discipline, the constitution of the Church, as, indeed, they have already done several times before—then I call that an "official religion."

That, adds Mr. Harrison, is the predicament in which the Church of England, and it alone, finds itself; and then follows this "very palpable hit":—

> Principal Tulloch, in that spirit of flunkeyism which is inbred in official religions, tells us that the preacher in Salem Chapel is appointed by Tozer the butterman, whereas he reminds us, with a toss of the head, that the Archbishop of Canterbury is appointed by the Prime Minister. Where is the difference in spiritual freedom? says Principal Tulloch, with a logic that equals his taste. Well, I think the difference is this. Tozer the butterman is at least a professing member of Salem Chapel, and he is performing what to him is a matter of conscience and a religious duty.

Nor is this all; for "Tozer the butterman and his class nominate the House of Commons, which makes laws for the Church, and which practically names the Prime Minister. So that Tozer, if he directly governs Salem, yet indirectly governs the Church. And Principal Tulloch says it does not signify!"

After pointing out the inevitable results of such a system in deteriorating the spiritual life of the Church, Mr. Harrison refers to the anomalous fact that Professor Tulloch—a Presbyterian—"who would scorn the very name of priest, who has a merry sneer for bishops, priests, and deacons, to whom the rubrics and the formulæ of the Book of Common Prayer must have some hard sayings," comes forward with a perfervid defence of the Church of England. The conclusion drawn is, that Dr. Tulloch seems ready to "jump the gulf between the ritual and organisation of the Church of England and the Church of Scotland for the sake of the far greater bond that both are 'established.'" "Presbyterian as he is, countryman of Knox and Cameron, he will stand by the principle of the Church of England. For it has the root of the matter: it wears the livery and receives the wages of the State."

On the whole, we think that Principal Tulloch's raid across the border in defence of the English Establishment has not been a successful one. At any rate, the friends of the northern Establishment must wish that he may, in future, confine the use of his literary weapons to the defence of the institution in which he is primarily interested. And they must yet more ardently hope that he will use them with greater effect on the other side of the Tweed than he has on this.

THE GROWING POWER OF THE CROWN.

Mr. Henry Dunckley, the well-known editor of the *Manchester Examiner and Times*, who now publicly acknowledges the authorship of the remarkable series of letters on "The Crown and the Constitution," signed "Verax," returns to the same subject in the *Nineteenth Century* of this month in an article on "The Progress of Personal Rule." As a piece of political writing, this article is a model o clearness, completeness, and force; and without being at all chargeable with exaggeration, it points out a very real danger to the Constitution. To give importance to such a warning it is not at all necessary to suggest the possibility of re-establishing in England a Tudor despotism. It is amply sufficient if it can be shown that the prerogatives of the Crown have been used in a manner out of harmony with the normal tendencies of our constitutional development. We may have perfect confidence that such a process will be stopped before it subverts our liberties; but we much prefer that the difficulty should not arise. Mr. Dunckley himself has evidently no fear of the ultimate result. But he is of opinion that things cannot go very much farther in the direction they are taking now without ensuring serious discords in some future time of national trial. And it is not our freedom of self-government for which he fears, if such a crisis should unhappily arise. "One thing is certain," he says, "the final upshot will not be favourable to the Throne."

What then are the circumstances that appear to justify such a warning? In answer to this question, the writer traces the relations between Crown, Parliament, and people since the Reform Act. And, briefly, the conclusion to which he comes is this, that the Crown, instead of playing the part of executive power to the gravely matured deliberations of Parliament, tends to become the executive to the unreflecting passions of the mob. But since all experience shows that the sovereign power can almost always obtain a *plebiscite*, whether formal or informal, in support of a glittering and pretentious policy that imposes no immediate burdens, this only amounts to saying that the tendency is to personal rule. The influences that have co-operated during the present reign to bring about this state of things are exposed with a firm hand, but in a spirit of the utmost moderation. The Reform Act made the House of Commons much less manageable by the well-known methods adopted in previous reigns. Members became more anxious for the respect of their constituents than for royal favour; and in Court circles the Crown was supposed to have lost half its splendour. But within a few years influences were at work which aimed at repairing the supposed loss by methods strange to English habits, though familiar enough under Imperialism. Baron Stockmar, heavily laden with slow German wisdom, and animated no doubt by the most disinterested motives of personal devotion, always kept in the fore front of his highly-valued counsels, "the autonomy of the monarchical element" as a counterpoise to the "usurped omnipotence of the House of Commons." So long as native statesmen, thoroughly imbued with English traditions, were in power, there was little danger in such personal influences, though they did much to prepare the way for the Tory revolution with which we are now threatened. But no sooner was the Court deprived of its guide, philosopher, and friend, than a much more daring personage was at hand to improve the opportunity thus prepared. The writings of Benjamin Disraeli, notwithstanding their prevalent tone of mockery, show that the ingenious author had long ago elaborated a startling combination of Crown and mob which promised to go far beyond the theories of Baron Stockmar. His opportunity for effecting this combination arrived late in his life, but it must be conceded to him that he has made very good use of a short time.

His first step was to disregard and dishonour the Constitutional etiquette which forbids the introduction of the Monarch's name into the debate of political issues. At the same time, instead of advising the Crown to take a certain course, of which he must accept the responsibility, he left the Queen to decide between two alternatives. He then pleaded the command of Her Majesty as a reason for remaining in office, notwithstanding an overwhelming defeat in the House. The change in the royal titles was another step in the same direction. True, it was done by Act of Parliament, as was, of course, absolutely necessary. But it was done in such a way as to magnify so far as possible the royal prerogative. The same policy has since been followed up by bolder measures. Never perhaps since the days of Elizabeth, if even then, has any English Parliament been so utterly disregarded, snubbed, and humiliated as the present one. The most important questions are decided now one way and now in a diametrically opposite sense, without the slightest consultation of the two Houses. On this point it is well said by Mr. Dunckley that the rejection of the Berlin Memorandum and the agreement to the Berlin Treaty have only one feature in common—"an assertion of the right of the Queen of England to a coequal share with the three Emperors in settling the Eastern Question." The most frightful risks are incurred, as in the Turkish Convention, and the most irritating burdens are imposed on us, as in our occupation of Cyprus on condition of paying tribute to the Sultan, without our representatives being allowed even an opportunity for remonstrance. And in bringing troops from India to Malta, without the consent of Parliament, whether such a step can be reconciled with the letter of the law or not, there can be little doubt that the spirit of the Constitution was altogether set at nought. Now, all these things taken together seem to us amply to justify the warning voices that are raised. And one practical conclusion seems to be, as we have before intimated, that the Liberal programme of the future must include some Constitutional amendment, making the consent of Parliament necessary in all important steps of foreign policy. It is of no use to say that even had such a necessity existed, the present Parliament would have consented to anything proposed. That may be true enough, because many things combine to imbue it with a submissive spirit. But if it were both the custom and the law that Parliament must give its consent to treaties before they become binding, or to declarations of war before they can be lawfully made, members would feel the weight of a new responsibility, and would require full informa-

tion before they voted. At present, just because these great operations are left to the prerogative, custom and tradition make it inevitable that the Ministry should first commit the country and then ask for a support which can hardly be withheld. The present Ministry have improved upon this mode of action. The appeal for support is felt to be superfluous. But the reform we advocate would introduce a different temper into the House of Commons, and be the only safeguard we shall henceforward trust against charlatanry in high places.

ERASTIANISM.

No. II.

Mr. Thomas Hughes is very much astonished at the stupidity of his opponents. He uses no mincing words in relation to them, but boldly talks about "the extraordinary incapacity of the Liberationist leaders for understanding the position of Liberal Churchmen." It is rarely a safe thing for a controversialist to assume that his opponent is a fool, or a partisan so blinded by prejudice as to be incapable of dealing fairly with the merits of the question at issue; and such a summary mode of judgment is still less satisfactory when condemnation is passed not upon an individual but upon a number of men, generally admitted to be possessed of a fair measure of intelligence, and disposed to look at any subject about which they have to form an opinion with candour and honesty. In the present case, supposing Mr. Hughes to be right as to his fact, and that "Liberationist leaders" are as hopelessly astray in their ideas of the "position of Liberal Churchmen" as he supposes, there are at least two suppositions by which this unfortunate misunderstanding might be explained without having recourse to this unpleasant suggestion of their "extraordinary incapacity." It is possible that Liberal Churchmen have not made their position very clear, or that the position itself may be so anomalous and inconsistent as itself not to be very intelligible. It may be that we are only giving another proof of the incapacity which is charged upon the supporters of their principles in insisting that the true solution of the misapprehension of which Mr. Hughes complains is to be found in the inherent difficulties of his own case, not in the prejudice, or ignorance, or stupidity of his critics. We require, however, no fuller justification for this contention than he supplies in the attempt to reply [to Mr. Rogers, which is introduced by the sweeping statement with which we are dealing. The allegation is based upon the answer by which Mr. Rogers traverses the favourite parochial argument by denying its fundamental position. Let us put the case as presented by Mr. Hughes himself, that if we err either through misfortune or fault in our apprehension of his point he may, at all events, be able to put his finger on the error. Mr. Forster, we are told, had cited this "parochial argument" as "one which had great weight with himself. How, he had argued, except by a national organisation covering the whole country, can you ensure that the spiritual needs of remote and poor districts shall be met? At any rate, the National Church *does* provide for these." The reply which Mr. Rogers gives to this is to deny the fact. Mr. Hughes quotes him as saying: "There may be few, if any, districts in which a clergyman is not accessible to all; but there are hundreds of cases in which he is provided by Christian willinghood, not by public taxation." We should have thought that the point of this was sufficiently distinct. Whether there be any force in the argument is of course open to question, but we should have thought that the argument itself was too simple to be open to any misconception. It simply means that if it be the duty of the State to provide for the religious teaching of all its members, the duty is grossly neglected; and that if the graphic picture drawn by Mr. Forster at Bradford, of a benevolent provision made by the State for the spiritual benefit of every one of its members, be the true ideal of State policy, it is not realised in this country at present. Mr. Roger might have gone further, and by his moderation has greatly weakened the strength of his own case. He admitted too much in saying that there are "few, if any, districts where a clergyman is not accessible to all"—there are many in all our large towns. The wants of the nation have been rapidly growing, and for a long time past the State has done nothing at all. In some cases the munificent generosity of members of the National Church has supplied the deficiency, but there are not a few where the void remains.

That, as it appears on the face of it, is Mr. Rogers' contention. His was an *argumentum ad hominem* addressed to Mr. Forster and others of his school. Practically, it said to them, "If your principle be good, carry it out. You say that a public provision should be made by the State for the religious culture of all the people, and that the special recommendation of your system is that, under it, the wants of poor districts or new populations will not be overlooked. But, as a matter of fact, the provision for these very places is left to what you tell us is the uncertain operation of the voluntary principle, and, in some instances, is not made to all. In the first case, the poor man is reduced to that dependence upon the charity of others which you so strongly deprecate; in the second, he is left in absolute religious destitution. Your theory and your facts are at hopeless variance. Either abandon the theory, or bring the facts into harmony with it." Where the flaw is in this reasoning we must confess ourselves unable to perceive. It certainly cannot be denied that the facts are as represented. We had a very striking case at Barrow the other day. There was a population so large and so destitute that it has been found necessary to build four new churches at once, and it has been done, but done by the earnest zeal of Churchmen, not by the paternal care and wise organisation of the State.

Now what says Mr. Hughes in reply:—

> But how, one asks, in astonishment, does this affect the question? It does not seem to occur to Mr. Rogers for a moment that "Christian willinghood" can be possible in a religious organisation, open to elect and non-elect alike, and supported (as he somewhat inaccurately puts it) "by public taxation." These hundreds of clergy "provided by Christian willinghood,' must then by some subtle process which I am unable to follow, be kept distinct from the national clergy. And I can quite see how important this is to Mr. Rogers's case; for, if the National Church has a right to count them amongst her officers, it is obvious that the "Christian willinghood" which is the mainstay of the sects is no less potent in the Establishment.

We should be very slow to suspect a man in whom we find so much to admire, of intentional evasion, but surely there could not be a more thorough shirking of the point at issue than we find here. The attempt to convict Mr. Rogers of inaccuracy for the use of the phrase "by public taxation" is miserably weak, since that gentleman was not speaking of any mode of provision at present existing in the National Church, but simply presenting two alternative methods of meeting the spiritual destitution of the country. If the Erastian theory is good it ought to be met by "public taxation"; but the fact is what is done is done by "Christian willinghood." But this is a small matter compared with the statement that Mr. Rogers had forgotten that this voluntary zeal might have a place in a "religious organisation open to elect and non-elect alike." Why, his whole case is, that it is the active force in the Establishment which has enabled it to maintain its existence up to the present time and gives it the only chance it has of prolonging its tenure. So far from saying that "Church willinghood" cannot develop under such conditions, his case is that it has done so much as in some degree to atone for the *laches* of the State and furnish the Erastian with some justification for asserting that the Establishment does a work which is really done by a certain number of good men within it. The point on which Mr. Hughes seeks to fix attention, is one that really has not been raised in this connection. Whether "Christian willinghood" is likely to flourish most in an Establishment or under a Free Church system, may be a subject worth discussion, but is not at issue here. The one argument urged by Mr. Rogers is that "Christian willinghood" has done the great work which has been done in the last half century; and he uses that only as a reply to those who assert that but for the action of the State, large portions of the population would be neglected. It seems to us a fair mode of dealing with a plausible objection that tells with many who are afraid that disendowment would leave the Church unable to meet the necessities of the country. It replies in effect that in the very places where it is most needed the State has utterly failed, while the stimulating power of Christian zeal has supplied the deficiency—that is, the only power which disestablishment would withdraw has done nothing, and that which would remain to the Church, so long as it preserved the vital force of faith and love, in the absence of which it would cease to be a Church at all, has done everything.

Mr. Hughes, however, attempts to get rid of the fact. Replying to the assertion that "the State has given up the attempt to work out the old idea of an Establishment," he says:—

> The Church has given up nothing. The old idea of Establishment remains precisely what it has always been. Certain individual Churchmen have come forward to do this good supplementary work, but they have only been able to do it, or allowed to do it, by means of national machinery, and by presenting the nation with the large sums necessary for the purpose. And, so far from it being the fact that the State has given up the attempt to work out the idea of an establishment, we have only to glance at what has been done, and is in progress, by subdividing dioceses and parishes, and bringing the national spiritual machinery up to a level with the work, to convince ourselves that there was never more "Christian willinghood" in the nation, or a stronger feeling that Church work is of no private, but of a national character. If one, or a dozen, or fifty Englishmen join together, and find funds for building a church, and endowing it, they cannot move a step towards their object except through the machinery provided by the State.

We know not whether it is to be imputed to "extraordinary incapacity" or not, but it is certainly remarkable that in the very first sentence Mr. Hughes changes the terms of the proposition which he denies. It was not said that "the Church had given up anything, but that the State had given up the old idea of Establishment." No one supposes that the Church would be unwilling to accept that provision out of the public funds, which appears to us to be of the very essence of an Establishment. What is argued is that the State, by failing to provide the necessary funds, and practically confessing that the time is past when Parliament could be asked to support the religion of a section of the people, has repudiated the obligation which belongs to it on the theory of a National Church. The way in which Mr. Hughes meets this is almost ludicrous. If the State does not find money, at least it regulates the way in which Churchmen are to spend their own. Whether those who are engaged in the work value the blessing they enjoy in being unable to "*move a step towards their object except through the machinery provided by the State*" as highly as Mr. Hughes seems to do, is at least open to question. But an advocate must be hard pressed indeed when he insists on the advantage the Establishment secures in the parcelling out of the country into dioceses and parishes. The same thing is done by the Wesleyan Methodists in their districts and circuits, and by Congregationalists and Baptists in their county associations. If that is the highest gain which is secured by alliance with the State, the Church would surely be able to survive the dissolution of the union without sustaining any serious detriment. But, whatever importance be attached to these wonderful arrangements, their existence does not touch the point under discussion. We must again repeat, the contention is that the Erastian view of an Establishment is a fancy with which facts do not agree. The first fact adduced is that the State, instead of making systematic provision for the people, makes none at all in that large number of districts whose wants are not met by the old parochial endowments. The reply is that it provides machinery which Churchmen can set in motion if they please, and of which, in many cases, they do avail themselves. Put into plain language, this really means that though the State does nothing itself, it takes care that Churchmen shall do nothing, except on the lines which it chooses to lay down and in obedience to the conditions which it prescribes.

THE COMMON SENSE OF THE AFGHAN WAR.

We are trembling on the verge of a great national folly, and a great national sin, in forcing a war on the ruler and people of Cabul. A folly, because our action is inspired by a baseless apprehension; a sin, because it will inflame the passions, squander the treasures, and wreck the lives of multitudes who, busy as the devil is, have not the faintest quarrel with each other, in what the very wisest and most experienced Indian statesmen hold to be an unjustifiable and needless war. And as far as we can see, one man is responsible for the situation and all that may flow from it. It is a part of the policy which Lord Beaconsfield has held steadily in view during the latter part, at any rate, of his long career, and which he has unhappily been able to develope in Europe at a critical moment with visibly disastrous results. Lord Lytton, a man of the same temper, was sent to India, apparently with the programme already in his hands. And the saddest part of the matter is that the Premier has the art of striking his masterstrokes of policy just at the moment when Parliament has risen, and when there are none but the row of cyphers in the Cabinet to control his hand. Then the nation gets committed to a policy which a large part of it dreads, and a larger part of it detests. When Parliament meets again it is too late to do more than murmur, and so it is dragged captive, and the nation with it, at the conqueror's chariot wheels. The process which has succeeded so often is in progress now. We are being dragged into a needless, unjust, and cruel war; but it is not too late to raise a protest which must be heard. And it seems to be a time when all who have formed an intelligent judgment about it, and especially those who are able to influence, in however humble measure, the opinions of their countrymen, should speak out with all the energy which they can command, lest we should feel ourselves unwillingly compelled to sustain, and to do our best to conduct to a triumphal issue, a war which we sternly condemn in our hearts. The Anglo-Indian mind will not help us much. It has a strange tendency to run in a groove on such subjects as these. The tradition of the service is handed down from generations in which enmity was the normal condition of nations, intrigue their instrument, and suspicion the atmosphere in which they lived, moved, and wrought. It is very slow, except in the case of such Anglo-Indians as Lord Lawrence, to take note of the changed conditions of society, and to understand that the new wine of political thought which is fermenting now must be put into new bottles that both may be preserved. I have nothing to say in these few remarks on the common sense of the Afghan question, about the tangled web of Central Asian politics, or the way in which, by playing off one semi-barbarous potentate against another, we may add to the security of our Indian Empire. I believe in no such means of safety for an empire, and I am sure that an empire which can only be made secure by such constant manœuvres as our Indian Government seems to delight in, is not worth preserving, and can only in the end bear to us fruit of sorrow and shame. But there are certain broad ideas or principles which intelligent people not specially versed in Asian politics can perfectly well understand, and which should, I think, be as guiding lines to our judgment in the angry discussions which are impending, and through the confusion in which the whole subject has been involved by statesmen and journalists, who seem unable to rise above the half-barbarous thoughts and habits, which reigned even in the most civilised political communities half-a-century ago. Behind all this anxiety, alarm, and martial preparation lies the dread of a Russian advance on India. My first contention is:—

1. That this dread of a Russian advance on India is one of the most baseless and senseless apprehensions with which an intelligent people was ever afflicted. And yet it is a very real and widespread apprehension. Statesmen take it into their political calculations, and soldiers study the military conditions of the invasion, mark the lines of the advance, and estimate the men and the stores that must be massed on the frontier to give to it the faintest chance of success; while the people, hearing of the advance of Russia in Central Asia, and of the absorption of tribe after tribe of the wild marauders, who have made in all ages those steppes the ghastly home of the most brutal tyrannies which torment the world, cannot resist the suspicion that this advance towards the South is part of a deeply laid scheme of conquest, which has India for its ultimate object, and the establishment of "Holy Russia" as the dominant Empire of the earth. The multitude always sees some vague shadow of resistless force in the background of the bright oasis of civilisation. Jerusalem had the arrogant and brutal Babylon, Greece the barbarian hordes of the Great King. Round Rome there was the cloud of Keltic and Teutonic invasion, round young Christendom the murderous "Keels" of the Northmen, round Mediæval Europe the menacing hosts of Islam, and Russia in these last days has been this menacing shape of terror to us. I hold that in the present conditions of society this dread of any dangerous advance of Russia in Europe or Asia, or of any serious Russian intrigues in India, is a mere scare, and that the sooner that we train ourselves to laugh at it, the better it will be for our comfort, our dignity, and our power to hold and to rule the Empire which we have won.

It is blankly impossible that Russia can, within any reasonable time, so subdue and amalgamate the wild tribes of Asia up to the gates of India, as to make it anything but madness to employ their territory as the basis of such a tremendous operation, as the assault of an Empire like ours; whose subjects would band themselves to a man to resist the invasion of a new horde of Northern spoilers, while it would be held by a nation of incomparable resources and with entire command of the sea. A calm estimate of the unparalleled difficulty of the enterprise, might lead us to regard with the greatest composure the advance which Russia is making in the subjugation of the tribes which lie between her borders and the Hindoo Koosh, in which advance she is, though in but a dull and brutal way, the pioneer of civilisation, and ultimately of the Gospel. This southward pressure of Russia is precisely parallel to our northward pressure in India; it arises from the necessity of establishing some order among the hill populations on her border, and it must continue until she has reached some safe natural boundary such as the northern range of mountains which protect Cabul; as we have found our natural boundary in the mountains which lie beyond Peshawur. Every step which she makes southwards adds to the burden and difficulties of her position, and strains still more perilously the joints and bands of her ill-compacted Empire. The cost of the Asian protectorate is already a most grave source of anxiety to her statesmen. I believe that it may be shown that it was one of the main reasons why she held back so long from European war, and declined the challenge of Lord Beaconsfield when he brought the Indian troops into the field. Every extension of such an Empire in such a region, makes her weaker and not stronger for aggression: when she crosses the "roof of the world" it will be time enough for us to begin to move.

But we shall be told that our danger comes from the opposite corner of her Asiatic provinces. An able military officer, who bears a renowned name, holds that the enterprise with which Russia is credited could only become feasible after the construction of a railway from Asterabad by Meshed to Herat, which he thinks cannot be done in less than twenty years: Lord Lawrence is sure that it cannot be done in forty. But the idea strikes forcibly even non-military minds, that the railroad, if made, would be absolutely worthless for such an operation as the invasion of India. Consider the country through which it must pass; consider the temper of the newly-conquered peoples; consider our resources in gold and influence to stir up strife in the very regions which the railroad must traverse. One line in such a country for such a purpose would be a channel of communication which nothing but madness could trust to; generations of peaceful occupation and industrial enterprise could alone make that region a safe starting place for an expedition, which, before it reached the gates of India, would inevitably find its grave.

But there seems to me to be a consideration behind all this which is too much overlooked, and which is really decisive of the question. Were we at this moment to offer India as a free gift to Russia, is there a Russian statesman of eminence who would not lift up his hands with horror at the prospect of such an addition to the burdens, anxieties, and sorrows of the realm? The nation is on the verge of bankruptcy. The pressure of taxation and the misery of their lives are driving the people in masses to seek for desperate remedies. Russia, as none knows better than the Czar, is honeycombed by secret societies, and is contracting a deadly disaffection to the whole system, the keystone of which is the Imperial house. Corruption literally riots in every branch of the public service. A great crisis like the late war swells it to a dimension which almost drives the rulers mad. Russia in India, as none know better than those who are responsible for at any rate the decent government of the Empire, would be a spectacle that would stir the scorn or the pity of the world. We hold India with some 80,000 European troops. But our Indian Civil Service is, without doubt, the ablest and most incorruptible body of administrators in the world. They rule India for her good, and the Indians know it. They do not love us. We have not the art of winning the love of conquered races, but they respect us thoroughly. They respect our fighting qualities, which again and again have enabled one of our race to chase a thousand, and they respect the integrity of our administration. But imagine an army of greedy Russian administrators let loose on India. How long would it be before the invaders found that they could not hold the Peninsula with an army of half a million of men? Were we to offer to Russia at this moment an empire, the burden of which is beginning to appal a nation which has the largest resources and the most able and upright administrators in the world, she would pray us to resume our occupation rather than face the temptation of so perilous and costly a crown.

But Russian influence may be troublesome to us in India! Of course; there is no escape from trouble for such an Empire as ours. But it can only become seriously troublesome as an adjunct, so to speak, of European war. This embassy of Russia to Cabul was the fruit of European strife. Whenever we are at war or in controversy with her in Europe she will trouble us in Asia. But the Asian will follow the fortunes of the European controversy; and it is a happy thing, now that the way to Constantinople is barred, not by English only, but by German and Austrian hands, that the substantial interests of the two Empires, both in Europe and Asia, are one. Our plain wisdom is to cultivate a good understanding with Russia as a civilising agent, however coarse, and even brutal, along the line of her contact with still coarser and more brutal barbarism, and then as to India we may dwell safely and "quiet from the fear of evil."

Of course, it will be answered that we are raising this alarm and taking these precautions not in view of the danger of the moment, but as a safeguard against probable dangers in the future. In this matter "sufficient for the day is the evil thereof." Who can tell what Russia will be or what Russia may want in the next generation? They must be dull observers who cannot see that a tremendous social convulsion is impending in that empire, and not in that empire only, which may make all things new. A generation hence, let us hope that brutal force, selfish policy, and lying diplomacy, may not count for so much in the world as they do now. But history warns us that such vast autocracies as the Empire of all the Russias are destined to pass through the most exhausting convulsions as they break up into smaller aggregates. Such overgrown and ill-compacted unities must be disintegrated by the solvent spirit of such times as these. It seems next to impossible that the Russia of the future can be the constant foe which the Russia of the past has been to the peace, the liberty, and the progress of mankind. We have to look to the present, the future, in this matter, *fara da se*.

2. There is a second point which, at this crisis, it may be well worth our while to consider. This constant anxiety about the shifting tempers and policies of half-savage rulers outside our pale, is foolish and degrading. It adds no strength to us, but is a confession of weakness; and it exposes us, as at this moment, to grave dangers. We are liable to be drawn on to undertake rash and perilous enterprises, from which it is difficult to withdraw with honour, and in which it would be impossible for us as a Christian nation to persevere without shame. A man's affairs are in a bad way when he finds, or fancies, that it is necessary for his security to compel some other man or group of men to be friendly—that is, to profess friendship—and to renounce all intercourse with his foes. If he cannot afford to despise secret machinations, and to rest on the general security of his position, and on the goodwill and trust of those with whom he has to do, he is likely to lead an unquiet life and to go down to wreck at last. It is equally true of nations. The French Empire was always jealous of the shelter which we accorded to its exiles; but we always reminded it that it had better hold on its way quietly, learn to do justly and to love mercy, and then leave its enemies to fret their hearts out with plotting as they might please. Precisely such advice an impartial spectator of these Asian complications might offer to us now. Annexation is an intelligible policy, to rid ourselves of border troubles; but we have deliberately renounced it. We have reached a strong natural border where our wisest Indian statesmen hold that we ought to rest; and now we should be prepared to watch with great calmness the heaving and the setting of the restless sea of Asian passion outside. This

constant fretting about the temper of this one and that one across our border, is most foolish and dangerous. Foolish because we have no means of effectual control of them but by measures equivalent to annexation; and dangerous, because our fretful anxiety is far more likely to unsettle the allegiance of the native Indian peoples, than any amount of courageous patience—patience which has manifestly behind it all the force of an empire which no subject race will be easily tempted to defy from within, and no foe from without will care lightly to assail. And there is no sort of stability in the restless and fickle element with which we attempt to deal. Shere Ali is ruler to-day. What hold has he on the hearts of his subjects? Who will be ruler to-morrow? What possibility is there of forecasting the policy of his successor? It is like writing on water, this attempt to establish a hold on such States as these except by annexation, which Lord Beaconsfield meant when he gave the signal to Lord Lytton, but which the English people will sternly forbid. We are selling ourselves for nought in the eyes of these Asiatics by our jealous susceptibility and restless agitation, while Europe stands by and chuckles over our folly, against which a child might have warned us, but which it will need long years and masterly statesmanship to retrieve. We are strong enough to let our neighbours choose their friends at pleasure; we have but to make them understand that any overt act of hostility will bring down swift and stern retribution, and wait until they find, as they will find in time, that they have everything to gain and nothing to lose by a friendship with us, which will lay a certain moral restraint upon them, yet leave them free.

3. The third point which in view of the present crisis I venture to urge is this. Our distrust of the power of a righteous, unselfish, and Christian policy to secure the respect and confidence of civilised nations, and to strengthen the hands of those who have the courage to adopt it, is unworthy of us as a people, considering the position of moral prominence which we occupy, the advance which we have made of late in the understanding of the true strength and dignity of a nation, and the faith which we profess so loudly in the righteous rule of Him "who judgeth in the earth."

Christian Europe is on the whole "a sair sight" for Christian eyes. Since the Danish war, since the "man of blood and iron" passed to the front rank and became the leading statesman of Europe, there has been a manifest magnifying of force and a depreciation of everything but force as the master-spring of great human affairs. Are we returning to the good old rule, the simple plan,

> That they should take who have the power,
> And they should keep who can?

We are returning to the old principle of defensive armour in war. We armour ships and forts, and are talking of armouring men. But the scale of things in these days is enormously larger than of old, and the cost. Are we returning also to what we are wont to call loftily "the Dark Ages" for our ideas and methods? Are we reproducing the violence, the brutality, the strong-handed triumphant wrong, which, in reading the history of mediæval Christendom, constantly saddens our hearts? These questions are not to be answered in a moment, and I have space only to suggest them. But the point to be noted for my present purpose is, that Christian society is getting profoundly sad; it is weary and ashamed of these bristling armaments, the blood tax which is draining the life of the population, and the taxation, most of it war-begotten, which is depressing the industry and wearing out the heart and the hopes of the poor. There is a longing rising everywhere, often in strange, sad, and even menacing forms, for a return to a purer, simpler, manlier, and happier life. We have come near to the end of this reign of force. It must be overthrown, or society will be crushed by it to death. And the only thing which can overthrow it is righteousness—true speech, honest action, and loving ministry of man to man. There are ideas and purposes struggling to expression in all European countries, and most emphatically in England, of which a statesman who had the courage to believe in and appeal to them, could make the noblest and most blessed use. "Many shall run to and fro, and knowledge shall be increased," it is said of the last days. Many *are* running to and fro, and knowledge *is* being increased, in a measure which casts all past eras of great increase of knowledge into the shade. At first sight it seems as though the increase of knowledge, and of all the appliances of civilisation which it brings, were lending itself to that reign of force which is crushing the heart out of society. But I believe most firmly that there is a spirit rising which will create a new era amid the wreck to which the present order is dooming itself, an order wherein a Christian heart can rejoice. The hour is come for the uplifting of our public life, of which men at large are both weary and ashamed; and it awaits the man, or rather the people, which has the courage and the faith to attempt it. The response to the appeal of truth, righteousness, and charity was never before in the world's history so prompt and clear. The principle of universal distrust has guided us in the road to ruin, and men see it. A mighty power is ready to the hand of the man and the men who in the political sphere can believe, and speak and act as if they believed, in the power of men and of peoples to discern and to follow the right. England has missed a great opportunity of making her moral primacy a power. But it is not yet too late. The righteous Christian handling of this threatened Afghan war would be a great step on towards the time, when something like a Christian family of nations may replace that "happy family" of clipped and maimed antagonists, which is the spectacle presented just now by Christendom to the angels, the echo of whose Advent song still floats over the world.

J. BALDWIN BROWN.

THE LIBERATION SOCIETY.—THE NEW SEASON.

Arrangements are being made for a number of meetings in various parts of the country in connection with the Society for the Liberation of Religion from State Patronage and Control. Mr. Richard, M.P., will address a meeting at Ashton-under-Lyne on the 19th. On the 17th December Birmingham is to have a Town Hall meeting, to be presided over by Mr. Chamberlain, M.P., and to be addressed by Messrs. Dale and Rogers. Mr. Carvell Williams, the deputy-chairman of the society, will attend a meeting at Dundee, and at Hartlepool and Sunderland. He also, on the 5th November, gave an exposition of the society's "Practical Suggestions" before the Liberal Associations of Manchester and Salford. Mr. Fisher will lecture at Deal, Sheerness, Whitstable, Guildford, and Kettering, and will also address a series of meetings in North Wales. The Rev. J. Browne is to lecture at several places in Yorkshire and Lancashire; the Rev. C. Williams at Ossett and Horbury; and Mr. Kearley in London and in Wiltshire.

In accordance with the constitution of the Scottish council, the annual conference of the Scottish friends of the society will be held in the large Hall, 5, St. Andrew's-square, Edinburgh, on Thursday, the 7th of November, at one o'clock. At this conference, the constitution and plans of the council will be brought under review, and the council for 1878-9 will be chosen. The circular convening the conference states that "the disestablishment question in Scotland has now assumed such prominence, and the questions to be considered are so important, that a full and influential attendance from all parts of the country will be of great importance. Mr. Carvell Williams will be present to represent the executive committee in London."

RELIGIOUS PERSECUTION IN SPAIN.—With reference to the imprisonment and ill-treatment of Mr. Ben Oliel, the Protestant pastor of Alcoy, it appears that though the Spanish Minister of Justice promised the British Ambassador in Madrid that a "decree of pardon would shortly be promulgated," no news has yet been received of Mr. Ben Oliel's release from prison. Mr. A. J. Arnold, writing from the offices of the Evangelical Alliance, says:—The Spanish authorities, however, deny the alleged ill-treatment, and affirm that the prisoner is treated with "every consideration." As a commentary on this, we give the following extract from a letter from Mr. Ben Oliel himself, dated from the prison of Alcoy, October 14:—"The two months' imprisonment would be nothing to me were I treated decently; but I have been thrust into a nasty dungeon full of bad odours, and full of the insects the Egyptians were plagued with. I cannot sleep at night. I have passed three terrible ones awake and walking. I have solicited another place for confinement, but the authorities give me a deaf ear. Last night some influential friends came to see me, and prevailed upon the gaoler to make this place more comfortable. . . . . A mattress and a chair are all the furniture I have. Should I sum up all the hardships I have lately undergone it would make a sad catalogue—persecuted, imprisoned, dragged from court to court, fined, imprisoned again . . . in bereavement of a sweet child and a dark future before me. What shall I say? Are these evils endless? Are they evils really? No! I firmly believe that God will yet bless me and crown me with success; and out of these trials which bring us nearer Him, cause me to look for help in the right quarter. I have already a proof of this. All my congregation is united, and come to comfort me. Several who were not my friends have become such, and we have the sympathy of almost all the town."

Literature.

"ENGLISH FOLK-LORE."*

Mr. Thistleton-Dyer has made a most entertaining and, in some respects, useful little collection in this volume. He not only selects carefully but he arranges well, grouping his facts from different quarters of the kingdom very deftly under one heading. Hitherto collections of folk-lore have generally failed, either from being too local, or from lack of a sufficiently philosophical groundwork, or from the excessive preponderance of theory. If we had space, ample illustration of these statements might be given. All we can do at present is to note the appearance of Mr. Thistleton-Dyer's book, which is in every respect a rich digest of old-world legend and superstition. While the most active energy and careful comparative analysis has been applied to the legends and folk-lore of foreign peoples, the scientific and classifying spirit has not yet been brought to bear on our great home-growth so exhaustively as it might have been. Only this year was a folk-lore society formed in England, and it is likely to do great work. In many newspapers, and particularly in the volumes of *Notes and Queries*, there lies half-buried a very rich mine of antiquarian wealth. Mr. Thistleton-Dyer's book may thus be viewed as only one of many signs of a more active general interest in this most curious and enticing subject. Mr. Dyer divides his volume into folk-lore about plants, the moon, birds, animals, insects and reptiles, charms, birth and baptism, marriage, death, days of the week, the months and weather lore, bells, &c. We must find room to give one or two of the raciest specimens; and first the following about certain trees:—

A belief was very prevalent at one time that certain trees put forth their flowers on Christmas Day. In the *Gentleman's Magazine*, 1753, we are told that at Quainton, in Buckinghamshire, about two thousand people went with lanterns and candles to view a blackthorn in that neighbourhood—said to be a slip from the famous Glastonbury thorn—as it was always supposed to bud on the 24th of December, to be full-blown that day and to die off that night. The people, however, finding no appearance of a bud, agreed that December 25 (new style) could not be the right Christmas Day, and according refused either to go to church or to entertain their friends on that day as usual. At length the affair became so serious that the ministers of the neighbouring villages, in order to appease them, thought it prudent to give notice that Old Christmas Day should be observed as before. Collinson, in his "History of Somersetshire" (1791) alludes to the miraculous walnut-tree which grew in the abbey churchyard of Glastonbury, and never budded before the feast of St. Barnabas, viz., the 11th of June, but on that day shot forth leaves and flourished. A similar sort of superstition is current at Oldenburg, where it is believed that the ash appears without its red buds on St. John's Day, because the witches eat them the night before, on their way to the orgies of Walpurgisnacht. The roses of summer were said to fade away about St. Mary Magdalene's Day. The passion flower, too, was believed to blossom about Holy Rood Day, and allusions to this superstition are frequently to be met with in olden writers. The Shropshire peasantry say that the common brake only flowers once a year, viz., on Michaelmas Eve, at midnight, when it puts forth a small *blue* flower, which disappears with the dawn of day.

Many of our readers may peruse with interest this passage about brides' veils and orange-blossoms:—

It is a common superstition, especially in Ireland, that a marriage lacks validity unless solemnised with a gold ring. Mr. Wood, in his "Wedding Day in all Ages and Countries," says that at a town at the south-east of Ireland, a person kept a few gold wedding rings for hire, and when parties who were too poor to purchase a ring of the necessary precious metal were about to be married, they obtained the loan of one, and paid a small fee for the same, the ring being returned to the owner immediately after the ceremony. In some places it is customary for the same ring to be used for many marriages, for which purpose it remains in the custody of the priest.

The bride's veil originated in the Anglo-Saxon custom of performing the marriage ceremony under a square piece of cloth, called the care-cloth, held at each corner by a tall man over the bridegroom and bride to conceal her maiden blushes. Something like this care-cloth, says Brand ("Popular Antiquities," 1849, vol. ii., p. 142), "is used by the modern Jews, from whom it has probably been derived into the Christian Church. There is a square vestment, called Taleth, with pendants about it, put over the head of the bridegroom and bride together."

The reason why the orange-blossom is worn by the bride is not satisfactorily known. The general opinion seems to be that it was originally adopted as an emblem of fruitfulness. It has been suggested that this custom was introduced by French milliners, and that the flower in question was selected for its beauty, rather than for any symbolical reasons. A correspondent of *Notes and Queries* tells us that the practice has been derived from the Saracens, amongst whom the orange-blossom was regarded as a symbol of a prosperous life; this is partly to be accounted for by the fact that, in the East, the orange-tree bears ripe fruit and blossom at the same time.

**English Folk-Lore.* By the Rev. T. F. THISTLETON-DYER, M.A., Oxon, Author of "British Popular Customs, Past and Present." (Hardwicke and Bogue.)

The following indicates very succinctly some remarkable insect superstitions :—

In Gloucestershire there is a superstition that if the first butterfly you see in the opening year is *white* you will eat white bread during the remainder of the year, which is another way of saying that you will have good luck; if, however, the first is brown, it is said that you will eat brown bread—that is, be unlucky. In Nottinghamshire it is regarded as great an omen to see three butterflies together as three magpies. In Somersetshire there exists a cruel custom among the children, who, when they have caught a certain kind of large white moth, which is locally termed a *Miller*, chant over it this rhyme :—

"Millery! millery! Dousty-Poll!
How many sacks hast thou stole?"

The poor creature is then put to death for the imagined misdeeds of his human namesake.

*A BLIND MAN'S HOLIDAY.**

The contents of these two solid-looking volumes would be somewhat miscellaneous and disconnected were it not for the autobiographic thread which we are very modestly asked to carry along with us as we read. In the light of this we discern a kind of unconscious connection and completeness—at all events, there are indications of a patient, contented, and manly character everywhere, which wholly reconciles us to some little points we might otherwise have been disposed to find fault with. Mr. Fenn was a landscape painter, who was well employed, making an ample income, and in the fair way, at any rate to a moderate fame, when he was visited with the great trial of total blindness. He tried surgical aid both at home and on the Continent, but with no good result. He had to face the fact that like Milton he must be one of those "who stand and wait"; happy also if they may "serve." His friends advised him to try the pen. He honestly confesses that he had no stored-up hoards of reading to fall back upon; but he had wandered in many places; he had observed closely as a painter; and he felt that so far he might be successful in drawing upon that experience. At first he had some difficulties; but the measure of success he met with, impelled by something of the artistic feeling, and with the gain that it drew him out of himself, surprised and encouraged him. He wrote on, and, having found in a loved one "eyes and hands," he now increased his stores by reading. The volumes bear ample evidence of a thoughtful, refined, and well-stored mind; if it is not a very strong and original one, it is in some respects certainly acute, and with a vein of sweet geniality which does not always go along with acuteness.

A great portion of the volumes, then, are either artistic subjects popularly treated, or travel-papers written in a fine tone of reflectiveness and with large powers of comparison. Of the former we may name "The Easel in the Open Air" and "Painters' Perils," in which, however, there is nothing "shoppy"; and of the latter, "Saunters in Schweitz," "From Pimlico to Palermo," "A Saunter on the South Downs," and "Rambles in Retrospect"—one of the peculiarities of which is a light vein of happy fancy. Then there are a few stories after the better magazine type; chapters of imaginary adventure; and one or two articles dealing specially with the condition of the blind—such as "Feeling the Way" and "Fingers *versus* Eyes"—exhibiting practical philanthropic feeling, all the more that Mr. Fenn has not mastered any of the blind systems of reading, so as to be self-helpful in this way. A fourth section is descriptive, and comprehends such subjects as "London Landscape," the "Roar of London," and "Summer in the Suburbs," and a section dealing cleverly with some minor social subjects, such as "Clubable Women," in which some points are very well and smartly made. It is evident, after having said this much, that we can best give an idea of the style, and have most chance of interesting our readers in the book, by selecting a few extracts. Here is a naïve confession :—

I am accused of spending too much time over the newspaper by some of my friends: but as I am gregarious by nature, and fond of the life of men and cities, it is surely fit that I keep myself up to the mark as to what is going on in the world; it would never do to let events drift by me because I cannot actually observe them and be an actor in their midst; and how otherwise can I avoid such a result save through making myself well acquainted with the columns of the daily press? True, I have to spend more time over them than others need, because it is so difficult for the one reading aloud "to skim" judiciously. A man without his eyes inevitably wastes many odd moments. For instance, he cannot utilise his late and early waking hours, whilst other sleepless fidgety folk can turn them to good account by aid of the favourite book lying by the bedside; nor can he dip into the news for any spare five minutes in the way that others do; hence, reading the newspaper equally with the most important books becomes more or less a regular business, requiring a certain period to be set apart for it. Indeed, one of the great drawbacks of his condition is, that for the carrying out of the many of the trifling acts of daily life he has, as it were, to set in motion a whole phalanx of machinery; he cannot even eat his dinner (at least I cannot) without turning his plate into a clock-dial, and requesting his nearest neighbour to cut up his meat and put it at six o'clock, potatoes at twelve, adjuncts at three and nine, &c.; and for his reading especially must he ensure the immediate presence and co-operation of his helpmate.

The following is a very good analysis of the effects produced on the mind by a contemplation of city landscape :—

Assuredly, the landscape owes, as we have said, not a little of its impressiveness to the fact that it is to a great extent artificial—the work of man's hand. The sky and river are of God's making, but all else is the result of human labour, guided and governed by His providence. Note these myriad housetops, these spires, steeples and towers, these palaces, prisons, theatres, churches, streets, and reflect upon their intimate connection with millions of human lives. Human effort called them into existence; since then they have formed the arena within which is acted the great drama of life. Each building, each roof-tree has a dozen tales to tell—endless tales, repeating themselves, of joys and sorrows, hopes and fears, of high endeavours, great aims, strong passions, bitter disappointment, and death. Even now, as you gaze, the pageant is in progress. The painter seizes on the lines of beauty, the lights and shadows of the picture before him; but he cannot employ his pencil upon it without deeply pondering upon that which is unseen in its endless perspective. He needs no lame-legged Asmodeus to shift the roofs and lay bare the secrets of each. There is nothing new under the sun. What people did last year, and the year before, and so back to remotest antiquity, they are doing now—now, as he studies delightedly the external of this vast human ant-heap, the home of busy millions.

The subjoined extract on "leafless trees" is in several points very characteristic of the writer, and with it we close :—

We who in populous cities are pent, take little heed, perhaps, of "leafless trees." Save the occasional glimpses we have of them in passing through our squares and parks, or when business obliges us to take the return-ticket for a few miles' "run" by rail, we seldom see them, and, if we give them a thought, it frequently conjures up the country for us rather unpleasantly than otherwise. The country means for us generally a place to lounge about in, where we spend our holiday, and do little but lie upon the grass, and smoke and read under the shade of some spreading oak or elm. The notion of it denuded of its leaves is too apt to give us a chill, and we fail to invest it with that beauty which it in reality possesses.

Yet, despite such ideas, the chances are that "leafless trees" may still mean as much to us, if not a little more, when we think of them seriously, and may have quite as much charm in their aspect as if we lived like Robin Hood in a forest all the year round. Your countryman, as a rule, does not take so much notice of the change of seasons as the Londoner; winter and summer are to him but variations of his duties in the field and garden. The attractions to him of 'leafless trees" are merely in the indications which they bear of sport, and so far he loves midwinter better than when the copse or hedge is blind; beyond this he has but little feeling on the subject. The beauty of the long, arching avenue on a bright December morning, when sparkling with the moisture of the departed mists, every twig stands clearly revealed against the cloudless sky, and the fretwork of the naked branches casts a lacelike shadow on the ground, is lost on him; whilst, ten to one, the Londoner—if thrown by chance into such a woodland scene, or into one where the scathed and gnarled trunks rise majestically with their thousand tributary boughs glittering with unnumbered frost-diamonds or fringed with sparkling jets of rime, or, farther, weighed down by the accumulated snow—would be more struck by the picturesque beauty, however unimpressionable he may be, than his rustic brother; he would be much more struck by the exquisite novelty of the sight, and its total dissimilitude to his ordinary rural impressions, than if he were accustomed to nothing but country life. Sing the praises of it as you will, it is terribly prone to dull the power of appreciating the picturesque, curious as the fact may seem.

GIFT BOOKS.

II.

Messrs. Cassell, Petter, and Galpin have in nothing shown more conspicuously their taste, enterprise and determination to make the best literature and art fully available to the wide public, than in the new illustrated edition of Dr. Farrar's "Life of Christ (1). Few modern books have done more to make real in the true sense the life of our Saviour, through a clear perception and felicitous illustration of the conditions among which it was lived. Dr. Farrar's research, as we said when noticing the library edition of the work, has been immense, but there is nothing of the dryness of scholarship in the work. He possesses in a pre-eminent degree the power of vivid imaginative reproduction, but he never yields himself to the temptation to rhetoric, notwithstanding that we see he has been complimented on the possession of this quality. His chastened imagination would have corrected this if we can suppose that true taste had for a moment failed him. Throughout he is simple, clear, sagacious, yet without affectation of profundity. But how real he makes the remotest portions of the life and those least illuminated by the Scriptures! Talmudic lore and classic learning alike have aided him. The boyhood and youth of Jesus, for example—how actual they seem to us in these chapters! The engravings are most suitable to the text; and what higher praise could be tendered? Specially executed for the work, they are also specially illustrative of it. The bulk of them are not only very fine specimens of wood-engraving, but the selection of subject and actual locality is in many instances wonderfully happy. The cuts which deal with subjects of a purely antiquarian interest are yet made pictorially beautiful, as witness the drawing of "The Ruins of Tel Hum." The portraits of the Roman Emperors—especially that of Vespasian—are excellent, no less than the little bits presenting Jewish or Roman costumes, &c., while certainly too high praise can hardly be given to the more ambitious landscapes, such as that "On the Shores of the Lake of Galilee." As there is nearly an illustration of some kind on every other page, the wealth of the work in this respect can easily be guessed from what we have said. For a presentation-book nothing could be more chaste, more useful, or of more permanent value than this illustrated edition of Dr. Farrar's "Life of Christ."

"French Pictures drawn with Pen and Pencil"(2) is a work of a very different class, but worthy in its way. Dr. Green, who was associated with Dr. Manning, if we remember rightly, in one of his tours described in a similar style to this, is an easy and agreeable writer, who just manages to present the more striking aspects of the scene as he passes through, without very much originality or strength, but always with a quiet, graceful attractiveness. He succeeds best, we think, where there is little of rugged grandeur or the magic of nature—his pictures of that part of the Pyrenees which he traverses and of the Cevennes not being nearly so good as the subdued and careful sketches of such towns as Dinan, Caen, and Rouen. The account of underground Paris is one of the best and newest things in the volume. Of the pictures, it must be said that some are very fine; others not so fine. Not much idea of the imposing height of Mont St. Michel is given here, but engravings, especially from photographs, mostly fail on this point. The Church of Notre Dame, Vitre is beautiful, and so are most of the views in Dinan and Rouen; though the large picture of the latter, showing the Seine, is not quite up to date, as one little omission of building reveals. On the whole, however, and in spite of its following a little too closely the style and plan of its predecessors in the series, this is a most readable and handsome gift-book, which will hold its own among most of the drawing-room books of the season. It should be added that for perfect taste there is a little too much gold on the cover.

"Child-life" (3), though it has been included among our gift-books for children this Christmas, is not quite a new book, unless in the sense that a thoroughly good child's book is always new, and in a very high sense "a thing of beauty and a joy for ever." This "Child-life" is. It consists of the very cream of juvenile verse, from the best poets, American and English. And it is truly eclectic, having funny and fairy rhymes and ballads, as well as hymns—in fact, there is hardly a chord of innocent and happy child-feeling which is not here touched. Parents, therefore, need not be in a great quandary what to choose, if they do not already possess this gem.

"The Two Friends" (4) is a very favourable specimen of M. Biart's style—superior to his stories of natural history, which tend to be fantastic and too long drawn out. This is distinctly a book for boys. M. Biart has taken care to move in a variety of social grooves, and so gets the interest of contrast. The episode of Henry Bouchant, the shoemaker's apprentice, is very effectively brought in. The illustrations are good, and in some points clever; but they are excessively French; and some of the best points in respect of humour will be entirely lost on the average English boy.

"Great and Small" (5) is likewise a translation from the French, but of a wholly different character. It is very nice in feeling; its worst fault being a

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* *Half Hours of Blind Man's Holiday; or, Summer and Winter Sketches in Black and White.* By W. W. FENN. In Two Vols. (Sampson Low and Co.)

(1) *The Life of Christ.* By FREDERICK W. FARRAR, D.D., F.R.S., Canon of Westminster and Chaplain in Ordinary to the Queen. With original Illustrations. (Cassell, Petter, and Galpin.)

(2) By the Rev. S. G. GREEN, D.D. With Illustrations by English and Foreign Artists. (Religious Tract Society.)

(3) *Child-life: A Collection of Poems.* Edited by JOHN GREENLEAF WHITTIER. With Illustrations. (Nisbet and Co.)

(4) *The Two Friends.* By LUCIEN BIART, Author of "Adventures of a Young Naturalist," &c. Translated by MARY DE HAUTVILLE. (Sampson Low and Co.)

(5) *Great and Small.* Being Scenes in the Life of Children. From the French of Madame MADALINE LAROQUE. By HARRIETT POOLE. Illustrated with Engravings by BERTALL. (Griffith and Farran.)

certain precocity and over-acuteness in the little folks introduced. But in much they are thoroughly French. Madame Laroque is clearly a very clever and finished writer, and we owe her thanks for a hearty laugh over some remarks at the very opening, and over that children's letter to the Emperors, which shows that French children can be very like English ones, in spite of precocity; and we quite agree with her about Prussia and Denmark towards the end. And the children, though they will not understand the drift of it all, will feel a good influence. The pictures are little French etchings—clever, but very French indeed! The translator should, however, be more careful about the sign of the infinitive.

"The Little Alpine Fox-Dog" (6) is not an autobiography of one of the canine race told in the approved fashion of make-believe, though the little Alpine fox-dog has his 'part to do. It is a little love-story suited for girls, with some pictures of the Tyrol, written with taste and affection, if not with complete art. It will give young people a fair idea of some of the Tyrolese valleys; and they will no doubt become interested in Clementine and her friends and her lover—for she has one! But, in candour, we must say that the writer promises more than he performs, and might have come nearer to satisfying us if he had condensed more, and so have left room to communicate some of these good things which are reserved till another time. Mr. Cecil Clarke writes well, and only needs practice and the labour of the file.

"Every Inch a King" (7) is precisely what the "Little Alpine Fox-Dog" might be taken for, but is not. "Rex"—a right-down worthy dog—tells his own story in the most admirable canine style, reflecting in it, just with a dash of canine humour, the joys and woes of the "humans" (this word we quote from the author), as a worthy, faithful, observant, friendly, and unsnappish dog might be presumed to apprehend them. Miss Kate in "their walks speaks a great deal about a certain Harry," and so on; but, in spite of all that, the story will please the younger branches of the family, particularly as Mr. Harrison Weir's illustrations are just—well, what one should expect; being full of character, expression, and downright doggishness! The children will only wish there had been more of 'em.

MAGAZINE NOTES.

There is a peculiarly interesting account in *Macmillan's Magazine* of John Walter, the originator of the *Times*. It contains some facts that are not at all generally known. It appears that he was a coal merchant and underwriter. In the latter capacity he failed, but held the full esteem of his creditors. Afterwards he became acquainted with Johnson, who had invented "logotypes." He took up the new system with enthusiasm, wrote about it, published a pamphlet in logotype, and in opposition to adverse criticisms; and to prove what could be done by the new system, brought out a newspaper in the office where the *Times* office now stands. This was the *Daily Universal Register*, afterwards the *Times*. The *Times* exists, but logotypes have been abandoned. Its early history shows how signal success may grow out of great disappointment and failure. If John Walter had not become a bankrupt, the *Times* would never have been established.

We do not often quote poetry from magazines, because there is so little to quote; but there is a hymn by St. Columba, translated from old Irish, in *Macmillan* this month which, while interesting from its antiquity, is charming for its sweetness of tone. Here it is:—

I.
Sweet is to me in *Uchd Aluinn*,*
On a peaked crag to be,
That I might often behold
The face of the boundless sea.

II.
To look on the heaving waves,
While in their Father's ear
Music for ever they chant,
Hymning the world's career.

III.
The level and star-bright strand
No sorrow it were to see,
And to hear the wondrous birds,
Sailing on happily.

IV.
The thunder of crowding waves
To hear on the rocky shore,
And down by the church to hear
The sounding surges roar.

V.
To see the swift-flying flocks
Over the watery plain,
And, greatest of wonders all,
The monsters of the main.

VI.
To see the ebb and the flood
In power upon the sea,
And *Cul ri-Erin*,* there, I say,
My secret name would be.

VII.
And grief would come to my heart,
While gazing to her shore,
And all the many ills I've done
I weeping would deplore.

VIII.
The Godhead then would I bless,
Him who doth all things keep,
Heaven with its orders bright untold,
And earth and shore and deep.

IX.
I would search in all the books
That good to my soul would bring,
Now to beloved heaven I'd kneel,
And now a psalm I'd sing.

X.
Heaven's high one, the Holy Chief,
My thoughts would now employ,
Anon, to work without constraint
Would be to me a joy.

XI.
Dulse from the rocks I would pluck,
At times I'd fishing go,
At times I would feed the poor,
Now in the cell bend low.

XII.
Best counsel in the sight of God
To me there hath been given,
From error He shall keep me free,
My King, the Lord of Heaven!

(6) By CECIL CLARKE. (Samuel Tinsley and Co.)

(7) *Every Inch a King; or, the Adventures of Rex and her Friends.* By Mrs. J. WORTHINGTON BLISS. Illustrated by HARRISON WEIR. (Griffith and Farran.)

* *Lovely Breast*—The rocky heights on the south-west of Iona are called *Uchdachan* at this day.

Blackwood's Magazine calls attention to the fact that Mr. Gladstone's article on America and England has failed as much to please the Americans as it has to please the English. Upon this it founds a rebuke:—

If our readers really desire to be informed in regard to the questions which are now absorbing the American mind, and would know something true about "kin beyond sea," they cannot do better than read the three articles by American writers from which we have quoted. If they would know something both instructive and interesting in regard to the peculiar relations in which the Prime Minister of England stands towards his own sovereign, they cannot do better than read "Kin beyond Sea." When Mr. Gladstone is at home, and writing about the British Constitution, however much we may disagree with him, we at all events feel that he knows something of what he is about, and that he is bringing an intellect of very uncommon power to bear upon topics with which he is experimentally familiar. When, however, he is either writing or speaking about countries beyond sea, whether they be west or east, he seems to evolve his political theories out of the intensity of his moral emotions, and to derive his facts from Jules Verne.

This is very well, but is it not likely to be the case that Mr. Gladstone, displeasing both nations, is most likely to be right? That, at any rate, is the result of experience in similar cases.

The late Rev. R. S. Bayley, of Sheffield, known to many of our readers, devoted many years of his life to a vindication of Strafford, which unhappily he left incomplete, and in so fragmentary a state that nothing could be done with his manuscripts. There is a tame vindication of Strafford in *Fraser* of this month which reminds us of this. 'Tis an age of white-washing, and why not Strafford as well as others?—only if Strafford was right then Charles the First was right, and all the great leaders of the Commonwealth were wrong. Our writer here says, "It may be doubted whether an unfair share of obloquy has not been heaped upon his memory. He was not a very virtuous or a very scrupulous man. But rulers who were no better than he was have been praised by historians who have condemned him most severely. . . . Compared with the statesmen of his own time it is difficult to see that he was more unscrupulous than Richelieu or Cromwell." See what blindness will do in such a case as this! Suppose Cromwell was so unscrupulous, was he nothing else?

There is a good leaf in the "Ivy Leaves" of *Fraser's* "Hermit" on the Afghan and Russian quarrel—concerning which *Fraser's* sympathies have always been true. This is well and plainly put:—

All these Aggressionists allow that Russia is not blameable in the least for her gradual advances in Asia; absolutely necessary advances, all declare, as by natural law; the Czar himself powerless to arrest them. Such have been England's advances in Hindostan; such are Russia's in Turkestan. Now, in Heaven's name ("and shall I couple hell?"), has no statesman thought of making good friends of England and Russia? Could any idea be more rational, more practical, more prudent, more humane? And alas! could any idea be more opposite to the whole course of policy pursued by our present Premier?

England may yet have bitter cause to remember 1878—the famous year which gave her "Peace with Honour."

Many people will be surprised to learn that Mr. William Morris, author of the "Earthly Paradise" and some other of choicest poetry of the century, is a tradesman. There is a charming biography of him, with a life-like portrait, in the *University Magazine*. Mr. Morris is the head of the firm of Morris and Co, decorators, of Queen-square. This is prose:—

The traditions of the firm continue akin to those of the old-fashioned days, before the reign of shoddied wools and clayey calicoes, the days when the handicraftsman took pride in his work, and was not hidden from the buyer by touts, middlemen, and commission agents. On the bill-heads of Morris and Co., after the enumeration of their costly wares—painted glass, embroidery, painted tiles, wall papers, chintzes, furniture silks, velvets, serges, moroccos, carpets—come the words, "the prices are for cash without discount." No doubt by large allowances to the trade they could have agents to sell their goods, but what would come of it? A larger business on profits so small, owing to the cut-throat competition to find middlemen, that quality might soon have to be subordinated to price, while suggestions would come from the agents: Could you not modify here or there, to come down to the public taste a little more? As matters stand, Morris and Co. are known, as was any great school of faience or loom of deserved fame in the middle ages. A principle still maintained is, that there shall be direct communication between the artist who designs and the craftsman who carries out the work. This entails an amount of trouble that few could appreciate, but it is the right means to the end of the best work. It can never be said against the Pre-Raphaelite group that they were afraid of taking trouble. The same hand that wrote "The Earthly Paradise" engages itself in dyeing samples of wool, the skeins of which may be seen drying in the court behind the house in quaint little Queen-square. Morris himself designs his carpets and carries out the sketch into scale on sheets in squares which allows for so many thicknesses of weft and woof and must be accurately followed in the loom. Wherever a power is found strong enough to alter popular traditions, and to oust a bad and flimsy style, we may be sure that hard and patient work, as well as capacity, is at the back of it.

Is not this a great deal better and more sensible, besides more world-profiting, than starving on poetry like Savage in Gunpowder-alley? It may interest some to know that Mr. Morris is going to reside in the house lately vacated by Dr. George Macdonald at Chelsea—poet succeeding to poet—so that one more house may become famous in the history of literature.

It is well to have Death brought before us. It can never be made altogether pleasant; but the shadows on its face may have some of the deep blackness relieved. There is an interesting article on the "Fear of Death" in the *Cornhill*. It may be a relief to some to read the following:—

Weariness of mere existence is a heavy, and probably a very common, secret burden; one which makes the thought of annihilation more attractive to some of us than any celestial visions. Those who suffer from it would not welcome the brightest prospects of heaven, unless they could hope first for a "long and dreamless sleep" in which to wash off the travel-stains of the past.

This is a feeling which is probably most common in youth or old age, when the ties to life are fewer than they are in its prime, and when the past or the future may well look almost intolerably long to the wearied imagination. It may be that in the miserable experience of some sufferers this deep weariness of life may not exclude the fear of death; but so terrible a combination can scarcely be either common or lasting. Probably the normal state of things is that in which some degree of fear, or at least of reluctance, exists as a pure instinct; rising and falling with physical causes, ready to give force to the terrors of conscience and the cravings of affection, but held in check by various considerations and controlled by the will, if not utterly subdued by trustful hope. In people of active energetic temperament, with keen susceptibility to sensuous impressions, one may sometimes observe that no amount either of religious hope for another life, or of painful experience of this, will overcome the constitutional shrinking from the anticipated rending asunder of body and soul. They carry the same feeling through sympathy into their thoughts of the death of others, which appears to be almost physically shocking to them, however obviously acceptable to the person chiefly concerned. Such a state of feeling is to those who do not share it as unaccountable as it is evident. Looking at death calmly, as one of the very few circumstances of quite universal experience, any vehement disinclination to it would seem to be inappropriate as well as futile. But disinclination to some of its accidental circumstances is but too easily intelligible. This is probably another reason why the shrinking from it often seems to increase as youth is left behind. The very young cannot know how terrible a thing sickness is; those who have watched many deathbeds can scarcely forget the awful possibilities of physical suffering. And yet it seems probable that many of the worst appearances are more or less delusive. A very moderate experience of sick rooms suffices to show that actual suffering bears no exact proportion to its outward manifestations. Be this as it may, physical suffering is clearly no necessary accompaniment of death, and the dread of pain which makes us shrink from the prospect of mortal illness is quite a different thing from the real instinctive dread of death: it should indeed, and often does, act powerfully in reconciling us to the prospect of death.

How true this is! We quote from an article on "Shop Windows" in *Temple Bar*—where looking in is elevated into something like an art, and so it may be, for much may be learned from shop windows, and how much from bookstalls?—

The advertising shop window, with laudatory adjectives stuck upon every article, and delusive prices annexed, is a snare set in sight of the bird, and into it the bird hops, picks up his or her (generally her) chaff, and, even when she finds that she has been caught, comes back again for more. Sometimes she will spend

* *Back turned to Ireland*—Erin no more.

a shilling on a cab or will walk a mile to get something for four and elevenpence halfpenny that she could buy within a hundred yards of home for five shillings. Distance seems to lend enchantment to the view into shop windows. Paddington makes a pilgrimage to Brompton, for "You don't know, my dear, how cheap things are there!" Pimlico girds up its loins, and finds its happy shopping fields in Westbourne-grove, for a like reason. When we are staying in the country, and accompany our host to the market town, we are sure to buy something to which the strange shop window has given a delusive charm. It was never vulgar to look into shop windows abroad.

There is an article on "Parsons and Parsons" in *Scribner* by Dr. Eggleston—whose novel of "Roxy" has been so deservedly well appreciated. We take from it the following on Canon Farrar:—

But, on the other hand, Canon Farrar, one of the rarest preachers the world has seen, reads every word of his sermons. His sermons in Westminster Abbey moved me to tears sometimes, though there was nothing that could be called exactly pathetic in them. There is a wonderful moral and æsthetic wholeness in him; one rejoices in his rare courage and lofty moral inspiration. I know no man who combines, as he does, the simplicity, repose, and finish of Greek literary art, with the high religious devotion and unwavering courage of a Hebrew prophet. Yes, and add, too, the magnanimity of a Christian disciple. His sermon on "The Confessional," delivered in July, 1877, to an audience that crowded all the hearing room of the Abbey, was the most masterful piece of destructive eloquence I have ever heard. Argument, ridicule, invective, were all intensified by the highest moral indignation. But not for a moment was the perfect poise of the speaker lost; there were sentences that thrilled the hearers like an electric shock, but there was nothing vehement from first to last. And the whole was closed by a noble passage, in which the men who held the views he had attacked so successfully were treated with the greatest personal respect, and the excellence of their work was fully recognised. Oh, that it were always so in religious debate!

We are reminded in *Sunday at Home* that the late Professor Eadie spoke only twice during his six years' attendance at the Bible Revision Committee. He sat between Canon Westcott and Dr. Scrivener, to whom he used to communicate his suggestions when he had any to make. Yet this quiet, though effective man was not the least esteemed of the brethren. There are some who may learn a little from this.

There is a sentence in the *Argosy* at the end of a tale which is a sermon in itself. "My dears, we should never think evil while it is possible for us to imagine good. I believe that it is because God knows of so much goodness which we never hear about, that He has patience with the world."

Could we end our "Notes from Magazines" this month better than with this sentence?

BRIEF NOTICES.

Light and Shade. By CHARLOTTE G. O'BRIEN. In Two Volumes. (C. Kegan Paul and Co.) Ten years ago Mrs. O'Brien would have looked in vain for English readers. But the Fenian rising is already a matter of history. Thanks to Mr. Gladstone's measures of reform for Church and land, the embittered feeling against England which pervaded the entire industrial population of Ireland only a decade ago is not now strong enough to foster a spirit of rebellion such as that which is illustrated in these pages. The story relates to Lord Dunallan, a young English nobleman who is an absentee landlord; but as the evils of this position are made clear to him, and simultaneously he finds himself over head and ears in love with an Irish lady living near his neglected estate, he feels duty and inclination for once urging him in the same course, and goes over to learn the ways of the people and to ingratiate himself in their affections, and at last to settle with his bride upon his own land. The smooth course denied to true lovers is interrupted for a very brief term by the threatening aspect of the Fenian rising, and by a plot against Lord Dunallan's life concocted by a Fenian leader and informer who had private reasons for wishing him dead. The authoress sympathises with the "National" party in Ireland, but speaks fairly enough about the "Fenians" so called in the following sentences:—

It seemed so easy to believe in a rule of justice, in an independent self-governing population such as the American, and in a time when his country should be free from the wrongs, crimes, and insults that degraded her. . . . Nor were examples wanting to point the tale, for all had heard of France and Belgium—lands where the poor had each their small but certain independence; of Hungary, where a small nation had maintained its liberties, and stood now in noble equality with its compeer Austria. . . . We cannot wonder that poor labourers, artisans, and half-educated but eager-minded men overlook such considerations (*i.e.*, as to the thrift, self-denial, and industry needed to attain such independence). Some points were firmly fixed in their minds, of these they had personal experience, and from these no arguments could drive them. They were all connected with the administration of the laws, especially of the land laws, and these grievances were, as the wounds of Adonis, ever opened afresh when some chance of healing appeared.

The sketches of peasant life and character are the best parts of the book. There is not much force in the leading characters, exemplary though they are.

The Royal Guide to London Charities for 1878-79. By HERBERT FRY. (Hardwicke and Bogue.) This directory of the charitable and beneficent institutions of the metropolis gives the objects, year's receipts, number of cases benefited, names of chief officials, &c., relating to something like three thousand institutions. In addition to such summary of information, there are nearly 150 pages devoted to advertisements of the principal hospitals, and societies for relief and asylum; so that one has in these pages a most useful guide in determining which among so many claimants are deserving of his support. A systematic study of the book would open up to almost anyone of ordinary intelligence and sympathetic feeling some new and undreamt-of ways of benefiting a suffering fellow-creature. Mr. Fry is unfair to the Charity Organisation Society—it is quite a fashionable fault—in his remarks made in the preface, relating to the Barnardo inquiry: we hope they will not limit the usefulness of the book. We should also add that the book would be all the better for classification. Alphabetical arrangement is not always a sufficient guide to inquirers.

MR. ELISHA S. ROBINSON AND CANON GIRDLESTONE.

A DEFENCE OF NONCONFORMITY.

Mr. E. S. Robinson presided on Oct. 28 at the anniversary of Portland-street Chapel, Bristol, and took occasion to reply to Canon Girdlestone's remarks on Church and State at the cathedral on the preceding day, when the mayor and corporation attended the service there to celebrate the opening of the new nave. He need not, he said, remind his audience that they were Nonconformists and Voluntarists. They did not derive anything of the fund that kept their chapel in such good order from any but a voluntary source; all was given from a feeling of the responsibility that belonged and existed, or should exist, in the minds of every individual in the country—(Hear, hear)—and if there was any reason why he should become a member of the Liberation Society, why he was opposed to the union of Church and State, his primary reason was—because he believed endowments did a great deal towards destroying the sense of responsibility which should exist in the minds of every individual to sustain and support religious worship in that country. (Applause.) The fact of endowments existing for a religious object in that country created in the minds of people a feeling that the maintenance of religion was provided for, and it also tended to check generosity amongst the recipients of those endowments. A thing that promoted this sense of freedom from responsibility was prejudicial to the cause of religion. (Hear, hear.) He was induced to make a remark or two on the matter because on the preceding day he went to the cathedral, a fine building to which a new nave had been just added; he went there because he—in fact, they were all members of the Church of England. He there expected to hear a useful Gospel sermon, but instead he heard a political speech deprecating Voluntaryism and Nonconformity. All that was wanted was that this speech should have been delivered in some town-hall, some large room at a public secular meeting, and have had the cheers of a large Tory audience. (Laughter and applause.) It was delivered by a gentleman, a canon of the Church, who was not unknown for benevolent action. There was a good deal of the philanthropist about him. In a country place where he lived for some years, and was the incumbent, he believed, he did a great deal of good in arousing attention to the very low wages paid to the agricultural labourer; he was the means of sending away a great many of the good hands and inducing the land proprietors to pay the others better wages. Well, he (Mr. Robinson) would not have much cared if he (the preacher) had given them something original. Instead of this they were given the story about the educated gentleman in every parish, and of the great advantage he was to every one in those parishes, and he then went on to declaim on what might have been the state of their country but for the union of Church and State. Well, now, he liked to look at the practical aspect of the question. The speaker at the cathedral thought that in large towns religion might be provided for voluntarily, but in the isolated places he did not think religion would be provided for at all. He (Mr. Robinson) had not always lived in a large town, and could not help calling to mind "the educated gentleman" in the village in which he once was. He remembered his father telling him this educated gentleman received £80 or £100 a year, he had three services at different places on Sundays, and he used sometimes to miss one of them. There was no Sunday-school there; as to any ministrations they were entirely neglected, and the religious teaching of the place would have been neglected but for the Dissenters, who established a church there. He was at a larger village at another time where a large bulk of the children were educated by Dissenters, and a Sunday-school was established there. It might be said that the state of things was wonderfully different now. He granted that, but at the very time when the conscience of this country was not aroused to the realisation of the religious destitution of the people in thinly-populated districts, the Church that had the endowment, the State Church, which had little or no conscience in the matter, did nothing at all, or little more than nothing. Now that conscience was aroused, and Nonconformity aroused, and had shown its good results, the State Church came in to compete with Nonconformists in giving the people a religious education. He did not object to that. Let them give it, but do not let it be forgotten that this State Church, which they said was of such great value, did not recognise the wants of the people till the Nonconformists and Voluntarists realised it, and then it came in with the others; but it was a pity it should be used for pointing a political speech, a partisan speech, instead of something like the sound of the Gospel. He was in hopes some day or other such places as their cathedral would be in effect and in fact national, and would not exclude from its pulpits men like the minister who preached before the Queen at Balmoral, or like Newman Hall and Spurgeon. He belonged to a congregation between there and the Downs, a chapel built some ten or eleven years. There were not a great many poor people there, and this congregation were anxious some of its members should be employed in Sunday-school teaching, so they looked round to see where they could find the most benighted and least instructed spot, where there was most need for work. Well, where did they think they found it? Lying close down by the cathedral. (Loud laughter and applause.) They took some premises there; the property belonged to the Dean and Chapter, who, he would say to their credit, gave every facility to get the place at a reasonable price. The cathedral had existed there with its large number of officials—twenty or thirty, he thought more than thirty—for 300 years. It had its eleven preachers there, it was assumed to be the fountain of light and truth, the fountain of religious teaching and preaching, it was supposed to be the centre from which the truth was spread, and yet here they found this benighted state of things. There the congregation to which he belonged established a Sunday-school with 200 scholars and an average attendance of 120, right under the shadow of the cathedral. These preachers never condescended to fetch the poor neglected children in to teach them. Nonconformists had aroused the State Church, and had aroused the Episcopalians to do things that they would not have done had they not been so led. That being so, he questioned the expediency of a clergyman at such a time speaking of Nonconformists as he did. The canon said he could tolerate them, and look upon them with friendly feelings. But if he patronised the Nonconformists, they could pity him (the canon). That he should talk as he did when the Mayor and Corporation and others had been asked to attend the cathedral to celebrate the opening of the nave—was that policy or good taste? He got them there at the cathedral, and then condemned Voluntaryism—the very thing that built the new nave, though the canon condemned it. The preacher talked about tearing one another to pieces, as if Dissenters were thus occupied. He (Mr. Robinson) need hardly tell them it was the High Church, the Low Church, and the Broad Church, who were tearing one another to pieces—(Hear, hear)—and they were in the midst of the Church of England and not outside her. Then he pitied the preacher because he belonged to a section of the Church so exclusive in its ideas. In doctrine the canon would be found very nearly to assimilate with themselves; yet he would not allow any member of the Church to which his audience belonged to preach in his church, and would not like a Church clergyman to preach in one of their chapels. He hardly expected any such distinctions in heaven; yet they were made here. He really considered the High Church was far more consistent than the opposite section; for the High Church doctrines, false and erroneous as they might be, were nearer the Prayer Book than were those of the Evangelicals. Mr. Robinson in concluding spoke of the harm that resulted from appointing clergymen not cared for by the congregation. What was wanted was a promulgation of the Gospel truths, and of men being saved by receiving Christ. Had this been proclaimed at the cathedral, he could have said "Amen" to it, but when he heard it proclaimed the glory and prosperity of the country was to be attributed to the National Church, he could not help lamenting on the obtuseness of a man who would lay down such doctrines and have the courage to pronounce them. In Nonconformity and Voluntaryism lay the strength and the prosperity of the country, temporal and religious, and not in the union of Church and State. Mr. Robinson's remarks were frequently applauded.

DISESTABLISHMENT MEETINGS.

CONFERENCE ON DISENDOWMENT AT MANCHESTER.

A conference of Liberals was held last evening in the Manchester Athenæum Lecture Hall on the subject of the disendowment of the Church of England. The "Practical Suggestions" having this object in view lately published by the Liberation Society were explained at considerable length by Mr. Carvell Williams, and the meeting passed a resolution that, while not pledging itself to every detail of the scheme, it was of opinion that it "presented a fair and equitable basis for legislation on the subject." In moving the resolution Dr. Pankhurst said it seemed to him clear that the time had arrived when

the subject of disestablishment and disendowment "should be incorporated into the programme of the Liberal party." He also expressed the opinion that no man should be accepted as the Liberal candidate for Manchester who was not prepared to support a scheme for disestablishing and disendowing the English Church. It was their duty as Liberals to give effect to the principles contained in the scheme submitted to them in all the districts of the city, and he was persuaded that they would be able to say that Manchester, as a political community, was ready, earnest, and eager for disestablishment. (Applause.) Mr. R. Austin seconded the resolution, and it was carried unanimously. In moving a vote of thanks to the chairman for presiding and to Mr. Williams for making his statement, Mr. L. Broderick deprecated the doctrine that with a view to ousting the present Government members of the Liberal party should all agree to sink their distinctive ideas on particular subjects. The Rev. J. Freston seconded the motion. Mr. W. Bond, in supporting, expressed a hope that Liberals would not sacrifice their party at this critical juncture of affairs by insisting too closely on their particular crotchets. The motion having been carried, the Chairman and Mr. Williams replied, and the proceedings terminated. We have no space this week to insert an adequate report of the above meeting.

YORKSHIRE.

CLOUGH HEAD, NEAR GOLCAR.—On October 24 the Rev. W. Thornbeck gave a lecture in the Baptist Schoolroom, on "The Religious Aspect of Disestablishment." After the lecture Mr. J. Andrew gave an address on the Church property and other topics. The Rev. James Evans, Baptist minister, of Pole Moor, presided.

SCAPEGOAT HILL.—The same lecture was given on the following evening, when Mr. Andrew spoke on the principles and objects of the Liberation Society. Mr. Kenworthy presided. Although the weather was unfavourable, there was a good attendance at each meeting.

The Rev. James Browne, B.A., of Bradford, has lectured at four places in Yorkshire during the last week on "Prominent Evils of the State Church." On the 28th of October at CASTLEFORD, when Mr. W. Cass presided; at HORSFORTH on the 29th, when the Rev. W. H. Rolls, Baptist, presided; at GREAT AYTON, near Stokesley, on the 30th, when W. Jones, Esq., was the chairman; on the 31st, at NORMANTON, when Mr. H. McDowell Cloakie, of Castleford, was the chairman. Mr. Andrew spoke after each lecture, except that at Ayton. At Hosforth there was opposition from the vicar, but Mr. Browne answered his questions most satisfactorily, and rebuked him for saying that the lecture had been characterised by "wilful misrepresentations." There was a good attendance at each place, and a desire for another visit.

LEICESTERSHIRE.

HUNCOTE.—Mr. Hipwood lectured in the Baptist Chapel on Monday, Oct. 28, Mr. W. Berry, of Leicester, in the chair. There was an unexpectedly good attendance, as the night was very dark and stormy, and far from promising. Much interest was manifested as the lecturer explained and illustrated the "Principles, Objects, and Operations of the Liberation Society," and urged their important bearing in practical and political life and conduct. The meeting was closed with cordial votes of thanks, and each person present thankfully received two or three of the Society's tracts on leaving.

DERFORD.—A bright night and a good company in the Baptist Chapel on Tuesday, Oct. 29, to hear Mr. Hipwood lecture on "Nonconformity in Stuart Times." Mr. R. C. Chawner occupied the chair, and gave a cordial opening address. The audience was much interested, and maintained a good attention as the speaker proceeded to exhibit the bearing of his subject on the objects and work of the Liberation Society. A cordial vote of thanks, followed by distribution of literature, closed the meeting.

BELGRAVE-ROAD TABERNACLE, LEICESTER.—On Thursday, Oct. 31, Mr. Hipwood lectured on "The Principles, Objects, and Operations of the Liberation Society," the Rev. J. Bateman, pastor of the church, in the chair. The chairman, in a vigorous speech, opened the meeting. The attendance was not large, but the attention was well sustained; and at the close, on the motion of the Rev. James Lemon, seconded by Mr. Sills, a vote of thanks to the lecturer, embodying also full acceptance of the principles, &c., of the Society, was very heartily and unanimously adopted.

MR. KEARLEY AT MILE END.

On Monday, Nov. 4, Mr. G. Kearley delivered a lecture in the Hall of the Tower Hamlets Radical Association, Mile End, on "The Case for the Nation against the Established Church." Mr. T. C. Potto presided, and there was a good attendance. The lecturer dealt almost exclusively with the political aspects of the subject, and was closely followed by the audience, who loudly applauded the various points of the address. At its close questions or objections were invited, and one of three clergymen present spoke on behalf of the Establishment. He warmly complimented Mr. Kearley on the fairness and moderation of his lecture, and said it was the first Liberation lecture that he had heard, and he was surprised to find it so free from anything like an attack upon the Church itself. Mr. Kearley replied, and then, on the motion of Mr. Upton, seconded by Mr. Rippen, a unanimous vote of thanks was passed to him.

OTHER MEETINGS.

NORTH PETHERWYN.—A lecture was delivered by the Rev. G. Duncan, of Frome, in the Bible Christian Chapel, presided over by Mr. R. Banbury, on Oct. 30. The chapel here was nearly full, and the audience paid marked attention. This is new ground, a large and straggling parish, and many must have come miles. This is an indication of true interest, and there is a desire to hear more upon Liberation principles.

MARHAMCHURCH.—Here, in the Bible Christian Chapel, on Oct. 31, an address was given by the Rev. G. Duncan on "Ritualism, and how to deal with it." Mr. Smale was voted to the chair. The chapel was nearly full, though a cold stormy evening. Full inquiry was challenged at the close, but no questions were put. This is also new ground, and disestablishment literature is eagerly read by the villagers.

WHITSTONE.—The Rev. G. Duncan lectured in the Bible Christian Chapel, whon the chair was taken by the Rev. W. B. Reed. Subject: "Pleas for a State-Church Refuted."

LITTLE LONDON, SPALDING.—The Rev. C. J. H. Lummis lectured here on Monday evening, Oct. 28, his subject being, "The Gains of Disestablishment." The Rev. C. McDowson presided. A unanimous vote for disestablishment was passed.

GOSBERTON CLOUGH.—Mr. Lummis's meeting here on Tuesday was very large and unanimous. There was a threat of opposition, but it came to nothing. Mr. Hilliard presided.

PINCHBECK WEST.—On Wednesday evening there was a numerous attendance here. Mr. Lummis's lecture was on the churchyard grievance. The Rev. J. J. Ellis presided. This and the preceding meetings were under the auspices of the Labourers' Union, and were much appreciated by the labourers, who largely made up the gathering.

GEDNEY HILL.—An engagement here, arising out of a former meeting, was fulfilled in a lecture by Mr. Lummis on Thursday evening, on "The Church and its Popery." Mr. Kerridge presided.

UPWELL.—A lecture on "Disestablishment—a Gain both to Church and to State," was delivered here on Friday to a good audience. Mr. Webb presided.

LIFTON, TAVISTOCK.—On Tuesday evening a lecture on the Burials question was delivered at the Assembly Rooms, Arundell Arms, Lifton, by the Rev. G. Duncan, of Frome, who has been lecturing in the district, on behalf of the Liberation Society. Mr. Peter, of Launceston, presided. At the close of the lecture several interesting questions were put, especially those questions referring to Church property, which were very fully and clearly answered by the lecturer, evidently to the great satisfaction of those present. An enthusiastic vote of thanks was accorded to the lecturer, as also to the chairman. Mr. P. Symons, district agent of the society, also urged its claims.

ASHWATER.—On Monday evening, Mr. Duncan delivered a lecture in the Bible Christian Chapel, Ashwater, on "Church Property." The Rev. Mr. Wilson occupied the chair, and there were about 150 persons present. The meeting was thoroughly attentive, and there was no opposition.

ECCLESIASTICAL MISCELLANY.

CUDDESDEN COLLEGE.—The Rev. C. P. Golightly, of Oriel College, has addressed a letter to the Bishop of Oxford, setting forth a number of charges against the teaching of the Cuddesden Theological College. Mr. Golightly implores the bishop "before God and the diocese to dismiss its unfaithful, or at least untrustworthy, teachers, and close the college" till he "is able to put the administration into other hands."

LECTURES AT HIGHGATE AND CROUCH END.—"The Religious Basis of Nonconformity" was the subject of the first of the course of lectures to be given at Highgate and Crouch End, lately announced in our columns. It was delivered by the Rev. J. Baldwin Brown, B.A., in the Congregational Church, Highgate, last Wednesday evening, when there was a good and highly respectable audience. The Hon. Mr. Fysh, a member of the Tasmanian Legislature, now residing in this country, presided. The lecture was of a very thoughtful and suggestive character, elevated in tone and admirable in spirit, and was heard with the deepest interest. At the close, the Rev. J. Viney proposed, and Mr. Walter Hazell seconded, a vote of thanks to Mr. Brown, and much satisfaction was expressed at so admirable a beginning of the intended lectures. The next subject will be "The History of Nonconformity," on which subject the Rev. Dr. Kennedy will deliver a lecture this evening.

ALL SOULS' DAY.—Now that All Saints' Day is very generally observed by all sections of Churchmen the extreme Ritualists seem to devote all their energies to keeping the Roman All Souls' Day. There were some remarkable services on Saturday. At 10 a.m. at St. Paul's, Walworth, there was a Missa Cantata, with a sermon by Mr. Stanton, of St. Albans. But the evensong, or what passed for such, at St. Columba's, Kingsland, where the Guild of All Souls, instituted at St. James's, Hatcham, kept its anniversary, was the most noteworthy. The altar was stripped and clothed in black; a special office, including the "De Profundis" and prayers for the faithful departed, was used, the office books being provided by the guild and collected after service. The Rev. Arthur Tooth preached in defence of the objects of the guild—namely, reverent burials and prayers for the faithful departed as members of the communion of saints. The large church was three parts full. There was an elaborate Sarum ritual, unintelligible in many points alike to Romanist and Protestant—a remarkable feature being that the ritual here has been organised, developed, and elaborated by a layman, a commercial traveller, the sacristan, who has drilled the clergy—Mr. Walters, the incumbent, formerly curate of St. Matthew's, City-road, having known nothing of the Sarum rite. These services, we are assured, are yearly increasing all over the metropolis.—*Pall Mall Gazette.*

THE BISHOP OF PETERBOROUGH, LORD SELBORNE, AND THE RITUALISTS.—The *Church Review*, in the course of an article on the Bishop of Peterborough's charge says:—"Dr. Magee argues in favour of obedience, because resistance must end either in disestablishment, when he complains that we should still be under the control of the State courts, or in the Church gaining the liberty to interpret her own laws, which he thinks she is not fit to do. In the event of disestablishment, Churchmen would of course, as citizens, be able to appeal to the civil courts in case of breach of contract; but the bishop, like Lord Selborne in his recent speech on this subject, has entirely missed the point of the difference between the Established Church in its present position and an un-Established Church whose members are still, as citizens, subject to the laws of the State. In the first case the Judicial Committee really legislates under pretence of interpreting the law, and there is no remedy but passive disobedience; in the second case, if the laws of the Church were misinterpreted the Church would have the power of altering them at once, in such a way that they could not be mistaken, and nothing but an open act of persecution could perpetuate this wrong; and moreover Churchmen, having late experience before their eyes, will not be sorry that such cases would come before the civil courts, in which judgments are founded on law not on policy. Indeed the strong ground for hope that the Lord Chief Justice's judgment will not be reversed by the House of Lords, when the question will come before almost the same judges who sit on the Judicial Committee, is the significant fact that in the former legal and constitutional principles are respected, and each judge has to bear the responsibility of his own judgment, whilst in the latter policy is the ruling principle, and the judgment is the anonymous emanation of a committee which has no conscience to guide it and no soul to be condemned.

THE REFORMED EPISCOPAL CHURCH IN AMERICA.—The New York Synod of the Reformed Episcopal Church has just held its semi-annual session. Forty delegates were present, and Bishop Fellows delivered an address, congratulating the delegates on the success which had attended the reform movement in England and America since the last meeting of the Synod. Mr. T. Woodhull, of New York, presented a long preamble and resolution, which were substantially that, in view of the recent general discussion of the subject of eternal punishment, the belief of the Synod is that the eternal punishment of those who die in their sins is a tremendous truth taught in the Word of God, and in view of the failure of the General Council to take action on the subject, that the Synod earnestly request the General Council to formally recognise the doctrine at its next meeting. Mr. Woodford, temporarily resigning the chair to a delegate, vigorously opposed the resolution, declaring in general terms his disbelief in the existence of hell, and announcing his determination to withdraw as an officer from the body in the event of the adoption of the resolution. After several delegates had spoken in favour of the resolution, the Rev. Mr. Gray requested the Synod to join in prayer before deciding the question. The Rev. Dr. J. Howard Smith, of Emmanuel Church, Newark, while expressing his belief in the doctrine, hoped that individual laymen would be allowed a great deal of latitude in regard to its acceptance, and that their rejection of it would not affect their membership in the churches. He urged, in conclusion, that the resolution be withdrawn. The Rev. Dr. Sabine hoped that the resolution would not be withdrawn. Its adoption would be simple fidelity to the Word of God, beyond which he, the speaker, would not dare to go. A motion proposing that the resolution should lie on the table was lost, as was also one to postpone further consideration of the question. The Synod then adopted the resolution, those opposed to it refraining from voting.

THE PRESTBURY RITUAL CASE.—Lord Penzance had before him in the Court of Arches on Saturday the Prestbury ritual case, and in giving judgment he referred in pointed terms to the decision of the Queen's Bench before the vacation, by which a writ of prohibition staying further proceedings was issued in the St. Albans case. His lordship said it did not seem that at present he would have the power to punish Mr. Edwards, the vicar of Prestbury, and he saw no use in giving grounds for a fresh writ of prohibition; therefore, he judged it expedient, as, for sufficient reasons, he did not wish to punish him by imprisonment, to hold his hand, and would decline to proceed to any further measures at present. On this judgment the *Pall Mall Gazette* remarks:—"There is, no doubt, a certain piquancy about the spectacle of one highly placed judge delivering a judgment 'at' another, and endeavouring to convey as plainly as is consistent with courtesy—and sometimes more plainly than is

quite consistent with dignity—that the object of his criticisms is not only wrong in his law, but is guilty of some presumption in thinking it likely that he should be right. There is a pleasing novelty, for instance, in Lord Penzance's mode of insinuating that the Lord Chief Justice is among those who attach more importance to the forms of procedure than to its essential objects. The picture of law triumphant and justice prostrate, is not, I am aware, without admirers. To me it is a sorry spectacle. The spirit of justice does not reside in formalities or words; nor is the triumph of its administration to be found in successfully picking a way between the pitfalls of technicality. After all, the law is, or ought to be, but the handmaid of justice; and inflexibility, which is the most becoming robe of the latter, only serves to render the former grotesque. But after all, we too must add, the reflection that law looks grotesque in her borrowed garment is very small consolation to the public who see offenders making their escape while mistress and maid are quarrelling. We cannot avoid a suspicion that Lord Penzance is more moved at the affront to the dignity of his court than at the serious consequences that have followed from it in the virtual impunity which it has conferred upon a most mischievous class of law-breakers."

Leeds Nonconformist Union.—The first of a course of special lectures arranged for by the Leeds Nonconformist Union was delivered on Wednesday evening, Oct. 23, in the Methodist New Connexion Chapel, Woodhouse-lane. The lecturer was the Rev. J. Baldwin Brown, his subject being "The Religious Protest against the Establishment." The chair was taken by Mr. J. W. Willans, one of the vice-presidents of the Union, and the lecturer was most cordially received. In conclusion, Mr. Brown referred to the three periods when the spirit of liberty had been fermenting within the Church. On the first occasion the Establishment expelled the Puritans; on the second occasion they turned out the Nonconformists; and on the third occasion the Methodists went out from the Church. The spirit of liberty was again fermenting within the Church, and the action of some of its clergy was bringing the principle of Establishment to the dust. Although there was much zeal and enthusiasm manifested in certain quarters, the English people were likely before long to say, We will not spend one farthing of public money in support of an Establishment whose most active ministers are doing all they can to promote the Papacy, and are going as fast as they can to the Church of Rome. (Prolonged applause.) The second of the series of lectures in contion with the Leeds Nonconformist Union was given in Headingley Hill Congregational Chapel last Monday evening by the Rev. Marmaduke Miller. Councillor Beckworth presided. The subject of the reverend lecturer's address was "Attempts at Church Reform," in the course of which the speaker discussed the methods by which the Episcopate was increased, and the scandals arising out of the sale of souls. It was, he said, admitted on all hands that the root of the evil was the sale of advowsons and next presentations, but the law for ages had permitted such sales. It was estimated that the market value of the advowsons now held by private patrons was worth seventeen millions sterling. The Church could not buy out the rights of these people, and Parliament would not, and the evil would not be removed until the framework of the Church was remodelled. That could not be done without disestablishment. (Applause.) On the motion of Ald. Boothroyd, seconded by Mr. Archibald Campbell, a vote of thanks was accorded to the lecturer.

Another Burials Scandal.—To the long list of burial scandals which had so far been made up another has just been added, again demonstrating the fact that even in Christian England, and in the nineteenth century, a little helpless infant can be "buried like a dog." The facts, which are strongly significant, are these. The parents of Joseph Richard Butterley, the child in question, are members of the Church of England, the mother being a regular worshipper in her parish church of Norton. In former days Mrs. Butterley had been a teacher in the parochial Sunday-school; and doubtless was well acquainted with much of the distinctive teaching of the Church of which she was a member. Her infant son, only eleven weeks old at the time of his disease, was alarmingly ill; and the mother, true to the principles of her Communion, sought baptism for him. The first application was to the curate, the Rev. Mr. Greensmith; but that gentleman was from home. The vicar of the parish, the Rev. H. H. Pearson, was appealed to; but suffering from a cold, he preferred to remain at home. At half-past ten o'clock next morning the curate appeared at the house of the Butterleys, but the child was dead. He had died unbaptized, but with no intention on the part of the parents to dispense with the sacrament of baptism—which, indeed, the mother had sought with tears—but because the curate of the parish could not be found when he was wanted, and the vicar could not be seen because he had a cold, the child had died unbaptized, and his right to Christian burial after the order provided by the Church of England liturgy was forfeited on that account. The curate seeing, let us hope, the mistake he had made, and knowing well the stringent nature of the rubric quoted, at once informed the parents that he would consult the vicar as to whether some sort of amateur service could be performed at the grave, promising, good easy man, that a psalm and the Lord's Prayer should certainly be used for the consolation of the bereaved; but for some reason or other, the curate's promises could not be fulfilled. The psalm of consolation could not be read at the grave of the little one; the "Lord's Prayer" could not be offered. The sexton and the son of the undertaker lower the coffin and its contents into the little narrow bed, where also rests the brother or sister of the infant, and the father, with mingled grief and anger, avers that his child has been "buried like a dog." And clergymen affect surprise at the "audacity" of Mr. Osborn Morgan's Burials Bill! —*Cornish and Devon Post.*

The Bishop of St. Albans and the Burials Question.—The Bishop of St. Albans, in his charge at Bishop's Stortford, on Saturday, referred at length to the burials question. He said that men were endeavouring to suggest a compromise which would satisfy all parties; but such a compromise seemed to him impossible, because one party would not be satisfied without the concession of all they desired; and that was what the other party could not be induced to surrender. Meanwhile the world looked on in amazement, and wondered why the one should demand so persistently and the other refuse so stoutly what seemed to them so small a thing. For the world had not studied the history of such demands and their concession; and it could not be doubted that very considerable alterations concerning the laws of burial were impending, and must soon be met, and that whenever this took place the question must be dealt with how religious scruples could be satisfied. It was that question which embarrassed the Education Act, and would embarrass all legislation which might be proposed on the Burials question. The best thing they could do, it appeared to him, was to promote in every parish the formation of detached burial-grounds, with the view of closing in time all the churchyards, a very large proportion of which ought to be closed on sanitary grounds. The necessity became daily more urgent, and it was the interest of all parties, in face of the increasing burden of taxation, that the change should be made gradually, facilities should be afforded for gifts of land by proprietors for burial purposes, for the relief of the ratepayers, and for the avoidance of needless asperity on the ground of expense. It rested with his reverend brethren and with the churchwardens to use a wise forethought in the matter. The cry which had gone forth was a political one; and whatever people might say, there was a better feeling abroad than people gave them credit for, and he had a strong impression that time, which had healed so many wounds, would heal this also. He thought every parish should be obliged to set apart a piece of unconsecrated ground, a portion of which might be set apart for any community of Christians who desired it. But when all was done, his lordship said, it was a melancholy spectacle, this delimitation of cemeteries and separation after death. All this might be remedied by consent by a congress of Christians meeting in love and willing to lay down their weapons of war when such weapons could no longer avail in death. Such a congress would end in the shame and confusion of the real authors of the strife, whoever they might be; for the persons most clamorous for the alteration of the law were those who would be least satisfied with the change. He believed that except in a few exceptional cases the clergy had acted in this matter temperately and kindly.

Correspondence.

THE AFGHAN DIFFICULTY.

To the Editor of the Nonconformist.

Dear Sir,—Having just been reading in your columns a report of the great meeting held on Monday evening in Devonshire House in opposition to the Afghan war, I should be glad to offer a few remarks upon it, and on the subject which brought it about. The puny attempts at opposition on the occasion by the Jingoites only served to give emphasis to the protest of the meeting.

The address of the chairman (Mr. J. F. B. Firth) seems to me all alive with telling hits against the cowardice and injustice of the Beaconsfield policy, not only in bullying poor Shere Ali, but in regard to our insane dealings with Turkey. I was particularly pleased with Mr. Firth's denunciations of the doctrine laid down by the *Times*, that whether the Ameer makes a proper apology or not, our forces must advance and occupy his territory all the same! Can we believe our eyes or our ears? Is it possible that this great country, so long priding itself upon its unimpeachable justice and honour, can be brought to listen with patience to such filibustering, brigandish doctrine as this?

In some cases even Liberals seem to have been bewildered by the high-handed course pursued by Lord Lytton, and infer that he never could have acted so if the Ameer were not rebelling against lawful British authority. But we have it from Lord Lawrence that the Ameer is an independent sovereign, owing no fealty in the world to any prince or potentate. This view is fully confirmed by a noble letter in the *Daily News* of to-day by General Colin Mackenzie—than whom, I suppose, no man has a better right to speak. In that letter General Mackenzie says:—"I submit that to decline to receive a British envoy is no ground for war. Shere Ali is an independent prince, and we have no right to force an envoy upon him. War on such a pretext would be wholly unjust and unjustifiable."

Two days ago I had a call from an old friend, a retired Indian officer, who has been travelling with his family on the Continent for some months. He had no words strong enough to condemn the folly and stupidity of getting into this muddle with the Ameer. He told me that since he came to town he had been inquiring in high quarters, and found that all the old and most experienced Indian officials deplore the policy pursued. He also fully agreed with my suggestion that nothing short of the recall of Lord Lytton would be sufficient to condone his blundering. These facts, I think, go a great way to confirm what was stated in the *Daily News* of the 28th inst., in a letter from Simla by an evidently well-informed correspondent, that "Sir Neville Chamberlain, the man whose reputation as a gallant soldier and long experience of the Afghan nation, both in war and diplomacy, had at once recommended him for the conduct of the difficult enterprise in hand (viz., the mission to Cabul), declared a positive conviction from the first that its object would fail at the outset!"

What fatuity then in the Government to go against the judgment of such a man! The fact is, King Ahab is coveting Naboth's vineyard over again, and Lords Beaconsfield and Lytton seem to care not a fig how many lives may be sacrificed; how many British soldiers may fall; what untold misery may come upon the Afghan people, if only we can get possession of Shere Ali's vineyard. A thousand Naboths may be slain if only our despicable jealousy and dread of Russia may be appeased. When Sir R. Napier was sent ten years ago to attack King Theodore of Abyssinia, there was some plea for the dreadful step—he held a few British subjects in bondage. The same with the Ashantee war five years ago—King Coffee had attacked British allies on the coast. But there is nothing of the kind against Shere Ali; he merely wishes to keep the key of his own door and to be let alone.

The solemn appeal made by Henry Richard, Esq., M.P., in his speech at the meeting, to the justice and mercy of Almighty God was deeply solemnising; and the reference which he made to the awful disasters which attended the invasion of Afghanistan in 1840-41, reminded me of Byron's famous verses upon the destruction of Sennacherib. Might not the Ameer Dost Mahomed be supposed to have sung in a delirium of joy such a song as this?—

The usurper came up—a white wolf to our fold,
His cohorts full gleaming with purple and gold;
And the sheen of their arms was like stars on the sea,
Or as nightly they flash from our foaming Zyhobee.

Like the leaves of the forest when spring-time is green,
That host with their banners in summer were seen;
Like the leaves of the forest when autumn hath blown,
That host in the winter lay withered and strown.

For our war bounds of death hovered round in the blast,
And dogged the steps of the foe as he passed;
And the hearts that once echoed ambition's fierce call,
Sank helpless and hopeless, deserted by all.

And the widows of Britain are loud in their wail,
No more their beloved ones they ever shall hail;
For the might of the English, by famine and sword,
Hath perished like snow in the wrath of the Lord.

Who can doubt but the present Ameer will encourage himself and his people by loud recitations of former British disasters, and who can blame him? Let us hope that the people of this country will speedily wake up to the danger and the shame of the situation, and at least demand in unmistakable tones that before war shall be declared there must be an appeal to the country, and a new Parliament assembled.

The country is suffering in all its interests by this unprincipled Imperialism of our rulers. Had Mr. Gladstone been in power these years, we should have had none of these Eastern terrors. There would have been no war between Russia and Turkey; the honour of Great Britain would not have been tarnished as it has been; and our almost ruined industries would have been flourishing at this day.

Most fervently do I believe that every man who wishes well to his country and to humanity all the world over, should pray and labour that the day may speedily dawn when the Right Hon. William Ewart Gladstone will be called to the helm. I have never for one moment abandoned this hope. British interests need him—the world needs him—never more needed him than at the present hour.

I remain, dear Sir, faithfully yours,

ANDREW DUNN.

Southwark, Oct. 31.

THE LEWISHAM CONGREGATIONAL SCHOOL.

To the Editor of the Nonconformist.

My Dear Sir,—Will you kindly allow me a brief space in your widely-circulated paper to thank the governors and subscribers to the Lewisham Congregational School for their kindness in electing my son to the advantages of that institution, and for the many letters of Christian sympathy received from them.

I am, dear Sir, yours very truly,
F. G. TERRY.

Fenstanton, Hunts, Nov. 5, 1878.

AMERICAN JOTTINGS.

The sixty-ninth annual meeting of the American Board of Foreign Missions was held at Milwaukee, Wisconsin, during the first four days of October, and, as usual, was attended by many hundreds of enthusiastic friends from all parts of the States, but especially from the West. This society is Catholic in its basis, like the London Missionary Society; but, also like it, the practical administration has fallen into the hands of Congregationalists since other bodies have formed their own organisations for missionary purposes. There are no gatherings, however, in England, or in any other part of Christendom, that rival in length or in intensity those of the American Board. The recent anniversary, like those of former years, began on a Tuesday and was continued until the Friday. Prayer-meetings, sermons, addresses, lengthy papers, and reports followed one another in unbroken and rapid succession, and the marvel is how the crowded and eager auditors manage to absorb so much, and how they endure the physical strain and the mental excitement. The treasurer's statement showed a total income for the year of 56,441*l.*, leaving a deficiency of 914*l.* At the previous meeting, held in Providence, Rhode Island, the reported deficiency was nearly 10,000*l.*, which was then and there swept away by a tide of generous offerings, and it was resolved to aim at raising the annual income to 100,000*l.* This has not yet been reached, but it may be speedily looked for with the revival of trade and industry. One of the chief fields of labour occupied by the missionaries of the American Board is found in Turkey and Syria, where they have been much blessed and honoured. Agencies have also been established with much success in India, China, Japan, Spain, Austria, Mexico, Micronesia, and among the Zulus, while the claims of the American Indians are not unheeded.

Professor Swing, of Chicago, is the great pulpit power of the North-West. He is thus described by a writer in the *Advance*, who recently heard him preach before his usual congregation of 2,000:—

A modest, florid-complexioned man, clean shaven and solemn, walks to the chair back of the pulpit, and, in a quiet, bashful, hesitating way, begins the service. No claptrap, nothing theatrical, nothing sensational, not even oratory. Edward Irving said that all the power of John the Baptist was in his voice. Swing has a poor voice. Bacon avers that much of the power of Beecher lies in his magnificent presence. Swing is not impressive, and when you have looked upon him there is no especial beauty that you should desire him. Murray himself attributes his great audiences to a trained chorus of singers. Swing has none. Spurgeon draws by his wit, earnestness, and oddity. Swing has only the earnestness, but it is not inflammable or demonstrative. There are no odd sayings or astonishing statements. There is no "logic set on fire." You are held by the thought of the man and moved by the tender spirit that pervades the whole service, and the audience is attentive, sympathetic, worshipful. If Professor Swing did not preach the Gospel when I heard him, then I do not know what the Gospel is.

Dr. Nehemiah Adams, well known to English readers of American sermons of the higher type, passed away on Oct. 6. For more than forty-four years he was nominally pastor, and for thirty-five years he was actual pastor, of the Union Congregational Church in Boston. The *Christian Union* says:—

It is no more than truth to say that during the last half century the Boston pulpit has known no minister more holy, and none of purer culture, than Nehemiah Adams. As a preacher he was destitute of popular gifts, and never pandered to a sensation-seeking taste. The refinement which was his by nature and by grace lifted his aim far up above any temporary pleasing of men. But as a Christian teacher of thoughtful and cultivated men and women he made for himself a unique place which is not likely soon to be filled again. He published many works, some of a theological, others of a devotional character. "Agnes and the Little Key" and "Bertha and her Baptism" have had an especially wide circulation, and have brought comfort and peace to many a darkened home.

Rev. Reuen Thomas, of Brookline, gave on Sunday afternoon, Oct. 13, the first of a series of five lectures on the latest issues of belief and unbelief concerning the truths of revealed religion, at Beethoven Hall, in Boston, under the auspices of the Young Men's Christian Association of that city. The students of Oberlin Seminary have been favoured with two courses of lectures, one from the Rev. H. M. Dexter, D.D., on "Congregationalism as seen in its Literature," and the other from President Hopkins, on "The Scriptural Idea of God." Each of these courses was listened to by large audiences with deep interest.

At the Plymouth Church prayer-meeting on Oct. 11, Mr. Beecher spoke about his plans for the future as follows:—

I have been separated a good deal from you in the year past and those that preceded it, but I mean to be with you more during this year and those to come. I have not come back to blow a trumpet or cause a great excitement, but I have a growing desire, growing from year to year and from month to month, to be with you more. For the present winter and season I shall, with few exceptions, withdraw from the lecture field, and give my time and strength more entirely to my parish and my church.

The stipend of another renowned preacher at Brooklyn, Dr. Talmage, has been raised from 7,000 dols. to 12,000 dols. The trustees say the church can stand it. It appears, however, that a suit has been brought against the church by its former treasurer to recover 1,342.98 dols. advanced by him on the 20th of March last to pay the pastor's salary, there being at that time no money in the treasury.

The Dean of Westminster was to leave America on Monday on his return home, and is expected at the Deanery, Westminster, by the 16th instant. His health is satisfactory, and he has greatly benefited by his voyage to the United States. A few weeks ago he made a pilgrimage to the little knoll near Tappan where Major André was hanged as a spy by order of Washington. André's remains repose in Westminster Abbey.

George Bancroft, the historian, who is in his seventy-eighth year, on Oct. 4, was seriously injured at Newport on the previous Tuesday evening by his horses taking fright and throwing him out of his carriage, while the lady with him escaped unhurt. The left side of his head was cut and his left arm and shoulder were bruised and possibly broken, the swelling and pain of the injured portions preventing a careful examination.

Tennyson is popular in the United States, for between 8,000 and 9,000 copies of his works were sold by one house alone at the late trade sale in New York. Charles Dudley Warner declines his election as poet for the next commencement of Hamilton College with this humorous thrust:—

So universal suffrage has come to this; I knew you made judges by it; but I did not think you could make a poet. Elected? I don't carry my doctrine of election so far. I was predestined not to be a poet. That matter was settled before the ballot was invented. I am very grateful to my fellow alumni for their good opinion. I could make any sort of exhibition almost to please them—stand on my head or do the parallel bars; but I am not a poet and can't fill the *role*.

The United States are the home of political, commercial, and social scandals, and New York is their cradle. Nothing so delights the Press of that city than to be able to announce "a big thing" of the sort. The more personal it is the better, so far as concerns the sale of the papers. If some prominent minister or politician seems to be involved, or can in any way be dragged in, better still. Floods of verbiage—which might be termed "garbage"—are poured forth, and, presumably, the readers like it. The latest scandal concerns the Democratic party in general in relation to the last Presidential election, and Samuel J. Tilden in particular, the nominee of that party, and the defeated candidate. The *New York Tribune* has just exhumed, and had forwarded by some traitor in the camp, certain political telegrams of ill odour which were sent to Florida, South Carolina, and elsewhere, during the election contest of 1876, from the residence of Mr. Tilden. They are in cypher, and the *Tribune* professes to have the key. One of the telegrams offers a definite bribe of 50,000 dols. for a vote in the Electoral College, and others present baits of varying sums. It has always been freely stated, and has been generally believed, notwithstanding vague denials by the Democrats, that their candidate—formerly the notorious governor of New York State—sunk an enormous amount of money in the Presidential contest, and that bribes were openly lavished on all hands. The alleged discovery by the *Tribune* is likely to cause an unpleasant amount of dirty political linen to be publicly washed.

MR. GLADSTONE IN NORTH WALES.

Mr. Gladstone was present on Thursday at a large Liberal gathering at Rhyl, Flintshire. There was a conference in the morning of the Liberals of North Wales; and in the evening Mr. Gladstone presided at a public meeting in the Skating Rink. The Duke of Westminster moved a resolution, seconded by Mr. Osborne Morgan, M.P., expressing unfaltering faith in the right hon. gentleman as a statesman and patriot, and thanking him for the efforts he has made to expose and counteract the secret and imperious policy of the Prime Minister. Mr. Gladstone, in reply, spoke for more than an hour and a half. Referring to his personal controversy with Lord Beaconsfield, he said that his lordship had asked for time in which to prepare a list of the offensive epithets which Mr. Gladstone was said to have applied to him; but although three months had elapsed he (Mr. Gladstone) had heard nothing further on the matter. The right hon. gentleman justified the opposition which had been offered by the Liberals to the foreign policy of the Government, and said that that opposition had arisen, not out of any wanton wilfulness on the part of the Liberal party, but "out of the strong necessity imposed upon them by the strange and unexampled policy—by the new and unheard-of principles and practices that have guided the present Administration." He spoke at some length on the Afghan difficulty, and complained of the conduct of the Government in withholding the information which was required to explain the cause of the change from the friendly disposition of the Ameer in Lord Mayo's time to the hostile attitude he had now assumed. After referring to the opinion of Lord Lawrence that the Ameer has had considerable reason to complain of the proceedings of the British Government, and to entertain great apprehensions as to their further proceedings, Mr. Gladstone spoke of the Russian mission to Cabul, and said that if an offence had been committed the principal offender was Russia. He continued:—

In the time of the late Government these subjects attracted the attention of Lord Clarendon. An agreement was come to between the British Government and the Russian Government, one part of which was, with a view to the establishment of the most friendly relations between the two Empires, that Russia should abstain from the exercise of all influence in Afghanistan. Now, perhaps you will say to me, "Can you reconcile with the pledge on the part of Russia her sending an envoy to Afghanistan?" So far as my information goes at present I cannot. I do not consider it to be consistent with the understanding. But I want to know what Russia has to say upon the subject, and what I am afraid of is when Russia is challenged on the subject she may open up a long chapter of complaints against the conduct of the British Government and the British Ambassador at Constantinople, and that some of these complaints it may be very difficult to answer. She may say: "As long as you were willing to be friends with me, I was willing to be friends with you." She made the engagement under the late Government, and she kept the engagement under the late Government; and the relations of the two countries in Central Asia when we were driven from office were relations without a difficulty and without a cloud. How has all this come about but as the result of the policy to which we, as Liberals, have objected, and which we hope will receive the final sentence and effectual adjudication from the voice of the people when the next election comes. If there was an offence in receiving the Russian Embassy, it was Russia, in sending it, that was the greater offender and the weak and feeble Power, in comparison, that received it was the less; but it appears that, even with that surplus of chivalrous character and spirit with which the present Government has been always bursting for several years, it finds very satisfactory vent, not in calling Russia to summary account for a breach of faith, but in saying to the Ameer of Afghanistan that we will invade him and take possession of his country in consequence of what he has done, unless he submits to the demands that we make upon him.

Whatever policy was adopted in India, however, Mr. Gladstone added, "the person responsible to us is not the Viceroy of India. The Viceroy of India is the instrument of the Government at home. He has no right to dictate a policy except in conformity with instructions, and if the Government at home do not approve of his policy, their business is to recall him from his office, and if they do not approve of his policy they must not throw upon him the responsibility, but must lay it upon their own shoulders undivided." The right hon. gentleman then dwelt upon the state of affairs in Eastern Europe, contrasted the foreign policy of the late Government with that "vigorous foreign policy" which the present Government had promised to introduce, and said that while it would be unjust to accuse the Government of creating the distress which now existed at home, and which no doubt was due to economic causes, yet he thought it would be easy to show that they had contributed to the distress, and that in two distinct ways—by a policy of excitement and sensation, of jealousy and boasting, of suspicion and of aggression—keeping the world in trouble, and disturbing and perplexing all the operations of commerce. "We are told," he said, "that there never was a time when the power of England was more respected in foreign Courts. Well, but what I want to have respected in foreign Courts in the justice and honesty and integrity of England. There is no man alive, there is no power on the face of the earth, no State on the face of the earth, that doubts the power of England. Proofs of the power of England are not to be read in a vaunting speech in the Guildhall, nor in covering railway stations with gilt and red cloth when our ambassadors come home; nor in giving freedoms of the City in gold boxes. These are not the proofs of the power of England. The proofs of her power are written in the history of the country for 600 years." Mr. Gladstone then went on to accuse the Government of "reckless expenditure," and of introducing a new system of "government by reserve, government by mystery, government by breach of law, and government by bringing the Crown out of that august position in which the Constitution placed it, and exposing the Sovereign to personal responsibility," which, he asserted, were dangers which aimed at the very heart and centre of national happiness and prosperity; and he concluded by saying:—"If there be any truth in the view that I take of public affairs, that Liberal party which is awakening, and rapidly awakening, to a sense of its duty throughout the country, when it comes to take part in the proceedings of the next election, will be the champion not only of the franchise secured to every class of the people by the laws and the Constitution of the country, but will above all be the champion of its ancient monarchy against those who, though they may cover it with flattery and adulation, are adopting measures but too likely to sap its foundation."

It is said that apples are so plentiful in New Hampshire, and prices so low, that the farmers cannot afford to pay for picking them.

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NEW SUNDAY-SCHOOL AND LECTURE-ROOM.

This much-needed and important addition to the above Place of Worship being now completed and in use, the Committee are anxious to pay off at once the remaining cost of its erection and furnishing, thus avoiding the responsibility and burden of a debt.

The Buildings have been erected on the site of a skittle-alley attached to a beershop, and the licence of the latter having since come into the hands of the Deacons, it was at once destroyed, at a money sacrifice of quite £200. To raise this amount, which will be sufficient to clear off all the remaining liability on the New Buildings, the Committee have arranged to hold

A BAZAAR

in the PUBLIC HALL, on TUESDAY and WEDNESDAY, November 12th and 13th, 1878. Towards this object Contributions either in money or saleable goods are most urgently solicited, and useful articles of any kind will be particularly acceptable. Parcels of goods will be gladly received and acknowledged by

W. BLAIR, Secretary, Tonbridge.

N.B.—There is a convenient and cheap train service (S.E.R.) between the Metropolis and Tonbridge; and the presence of friends from a distance desirous of supporting an improving country cause will be highly esteemed.

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In addition to its home efforts, the Sunday School Union (President, Sir CHARLES REED, LL.D., F.S.A.), has been for fourteen years engaged in promoting and establishing Evangelical Sunday Schools throughout the Continent of Europe.

Ten Missionaries are wholly or partly supported.

Several hundreds of Sunday Schools have been established.

Numerous Magazines for Teachers and Scholars are subsidised with grants of money and cuts.

Other Sunday-school publications are assisted.

Countries thus aided:—France, Switzerland, Germany, Austria, Holland, Sweden, Norway, Denmark, Italy, Spain, Belgium, and Greece.

Testimony is borne on all sides to the spiritual benefit resulting from the work.

Expenditure last year, £1444. Income only £802.

Needed extensions are already suspended, and further reductions must be made, unless help is liberally supplied.

All who value the spread of Evangelical Truth are earnestly requested to contribute.

DONATIONS and SUBSCRIPTIONS to the "CONTINENTAL MISSION FUND" will be thankfully acknowledged by

A. BENHAM, Honorary Finance Secretary.

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96 pages, crown 8vo, sewed 3d., by post 4½d.,

REFLECTIONS RESPECTING the WORKS of SWEDENBORG and the DOCTRINES of the NEW JERUSALEM CHURCH. By RAO BAHADOOR DADOBA PANDURUNG.

The gentleman above named is a man of mark in India.

With respect to him the "Bombay Gazette" of Dec. 13, 1877, had the following paragraph, which places his position and the recognition which his services as a scholar have received in India in a highly favourable light:—"We learn that the Right Hon. the Secretary of State for India has been pleased to send, as a present to our well-known citizen Rao Bahadur Dadoba Pandurung, a copy of a new and splendid edition of Patanjali's 'Mahabhashya,' with Kaiyyata's 'Bhashyapradipa,' and Nagojibhatta's 'Bhashyapradipoddyota,' in six volumes. This erudite and elaborate work on Sanscrit philology has been got up in the ancient Hindu style, and published at the expense of the State. All the copies are intended to be offered as gifts to distinguished scholars and to learned societies. His Royal Highness the Prince of Wales, in his recent tour in India, distributed a few copies to the learned societies and University libraries in this country. This valuable gift is a deserved recognition of the philological acquirements of Mr. Dadoba Pandurung, whose name has been intimately associated with the operations of the Educational Department from its foundation, his school works having been, as they still are, recognised as text-books throughout this Presidency."

The "Argus," a Liverpool paper, says:—"The little work is evidently what it professes to be, the production of a genuine Hindu, who has come to the conclusion that the truth is to be found in the peculiar form of Christianity which was expounded by Emanuel Swedenborg. The style of the Oriental convert to Swedenborgism is . . . always simple and clear, and those who wish to obtain in a small compass a fairly trustworthy and comprehensive exposition of the doctrines of the New Jerusalem Church will find in this neatly got-up tractate just what they require."

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The Nonconformist.

WEDNESDAY, NOVEMBER 6, 1878.

THE WEEK.

It seems that, as the result of the Cabinet Council of last Wednesday, Lord Lytton has been obliged reluctantly to send an ultimatum to the Ameer of Afghanistan. There have been serious differences between Downing-street, where the pacific element is too strong to be overborne, and Simla, where the official classes of all kinds, who make "public" opinion in India, are eager for war; and Lord Lytton is said to have protested against a renewal of negotiations as being futile and impolitic. But the British Cabinet being peremptory, the Indian Viceroy, his council, and the military authorities have been obliged to swallow their "disgust." The final message to Shere Ali, which is said still to demand the reception of a Mission, and probably exacts other obnoxious conditions, was safely delivered to the commander of Ali Musjid on Saturday, and has also been forwarded in the Ameer's regular post-box. The period of grace allowed extends to the 20th inst., when, if the reply is unfavourable, or no answer is received, the British troops will advance into Afghanistan.

The result of this final appeal to Shere Ali cannot be predicted with certainty. If anything may be judged from the military preparations that are being made on a more extensive scale than ever, the Indian Government expect an adverse response. A different conclusion may be drawn from other facts—such as the bad condition of the Ameer's troops, which are ravaged by disease; the extreme reluctance of the strongest of the border tribes to take sides with him; and the apologetic tone of Shere Ali's letter to Lord Lytton, in which he is reported to have complained of the changeable policy of England for some years past, and avowed his willingness to make a new treaty, being untrammelled by any Russian alliance, and not having instigated the sending of the Abramoff embassy to Cabul. In another fortnight at furthest speculation will be set at rest. Then, if all hope of a pacific arrangement should have disappeared, three columns, in all some 34,000 men with 150 guns, will march simultaneously on Quettah, Jellalabad, and the Peiwar, leaving the advance into the heart of Afghanistan till the spring. It almost looks as though the ultimatum were only a cunning device for reconciling the public at home to an unnecessary, unjust, and unpopular war.

News from Roumelia is very contradictory. On the one hand we have the following emphatic assurance of the semi-official *Journal de St. Pétersburg*:—"Perfect tranquillity prevails in the districts of Roumelia occupied by the Russians. The Russian authorities have never encouraged insurgent bands or the formation of insurgent committees. The Russian officers have nowhere manifested any inclination to take part in the insurrectionary movement, and there is not a single Russian among the Macedonian insurgents. The Russians have in no way incited the inhabitants to revolt." On the other hand, the Russian papers with unanimous voice proclaim the Treaty of Berlin to be a dead letter, while the members of the Roumelian Commission find great difficulty in entering upon the consideration of their scheme of reorganisation, which has been greatly delayed, and on their arrival at Philippopolis last Tuesday are said to have been surrounded by a crowd of Bulgarians, who demanded the incorporation of that province with Bulgaria. The Powers are assured by those who are intimately acquainted with this movement that so long as Russia occupies the two provinces they *are* to all intents and purposes united, and that unless means are now found through the East Roumelian Commission of frustrating this end, it will be too late to think of it after the beginning of May, when the Russians are bound by treaty to withdraw. Contrary to the above semi-official statement, the *Times* Vienna correspondent also speaks of an insurrectionary movement, widely spread and enthusiastically supported in both districts, and even beyond them, its object being to get rid entirely of the rule of Turkey, and to unite Bulgaria, Eastern Roumelia, and Macedonia into one free province. The positive denial of the *Journal de St. Pétersburg* can only be understood as referring to Russian complicity; but that denial is in marked contrast with the address of the Russian Governor-General as quoted by us last week. The Porte, however, does not seem to be in much fear, being quietly engaged in elaborating the new Constitution of Roumelia, which is to consist of a Governor-General for five years, assisted by a council, of which two-thirds are to be elected by the population. In Macedonia, which is strictly Ottoman territory, the insurrection goes on, and is a manifest danger to Turkey while sympathising Russians and Bulgarians are in such near proximity. We are told by those who profess to be in the secrets of Russian diplomacy that in six weeks' time the insurrection in that province "will assume more formidable proportions." "Come over to Macedonia and help us," is the cry of the Bulgarians there—an invitation to which Prince Dondoukoff, judging from his recent language, is not likely to turn a deaf ear.

Some recent telegrams from Constantinople would seem to indicate that the Sultan is showing a decided resolution to carry out the new scheme of reform for Asia Minor, and it is stated that he has given the strongest assurances on the subject to Mr. Forster, of the Ottoman Bank, who is a member of the mixed commission of supervision, and has empowered that gentleman to appeal directly to His Majesty should he meet with opposition from subordinates. In quite another vein the *Times* correspondent at Constantinople reports on the subject. The enterprise, he says, is entirely hopeless. The Sultan is timid, fond of palliatives, and possesses little real authority. With one exception, none of the leading men have the least idea that the future existence of the empire is at this moment trembling in the balance. Probably there are dangers ahead, but somehow "they will be warded off":—

> The old Ottoman pride has not been humbled by recent disasters. Never was the repugnance to allow foreign interference greater than at the present moment. A certain number of foreigners may be admitted to the service as inspectors, instructors, assessors, or something of the kind, and they will receive their pay with a regularity rarely vouchsafed to native-born subjects; but they will not be entrusted with any real power, and they will probably not be allowed to do much real work. . . . . Examining in their usual microscopic fashion the motives of British policy, Turkish officials easily detect the selfish element, and having made this discovery they sit down quietly to congratulate themselves on their perspicacity, and to devise means of avoiding the trap which has been laid for them. In all their diplomatic dealings with England they have always India, Cyprus, and Egypt before their eyes, and they think that if English influence were admitted into Asia Minor a great part of Asiatic Turkey would soon become a British dependency. The fate of the Khedive has made a deep impression on them, and they regard it as a warning to themselves. With the instinct of a dominant race, they fear any limiting of their uncontrolled independence more than any other evil that could befall them. In a vague, semi-conscious way they feel that the reins of empire are slipping from their grasp, but they cling to them with convulsive energy, partly from the force of habit, and partly from that unreasoning obstinacy which is often found in the fatalistic temperament.

These remarks appear in the last letter from Constantinople, and they are important in their bearing upon Roumelia as well as Asia Minor. It is just possible that Lord Beaconsfield at the Lord Mayor's banquet on Saturday may utter some theatrical menace relative to the preservation of Turkish power in Europe. If so, his countrymen will be able to estimate its value. "If the Government," says Mr. E. A. Freeman in a published letter, "abuse the power of England to enforce any provisions of any treaty which condemns Christian men to infidel bondage, then it will be for every honest man from one end of the island to the other to do all that he can at such a time as this to embarrass their action and to weaken their hands."

If Russian aspirations for creating a big Bulgaria are not fulfilled it will not be in consequence of the adverse attitude of the Great Powers, none of which appear disposed to join our Government in a serious protest. The Czar may possibly be deterred by other considerations. His health is said to be very much shaken, and he hesitates to return from Livadia. His weariness of conflict inclines him, it is said, to replace Prince Gortschakoff, still an invalid at Baden-Baden, by Count Schouvaloff, who is less favourable to an adventurous foreign policy. Nor is there any doubt that the Nihilist conspiracy is very widespread, and fairly baffles all official attempts to suppress it. A not less important matter is the failure of the mission of M. Greig, the Russian Finance Minister, among the capitalists of Western Europe. He cannot secure a loan, that is, ready money, on reasonable terms. According to the *Exchange Gazette* of St. Petersburg more than two-thirds of the total revenue is already consumed by the army and navy and public debt; there are fully 1,200,000,000 roubles of depreciated paper money in circulation at the present time; the weight of the annual interest payable to foreign creditors is increased by this depreciation; and in spite of all this the war expenditure continues. Nevertheless we are told that, though the mercantile and agricultural classes prefer peace, other and more influential strata of society are eager to profit by what they deem a unique opportunity for pursuing the traditional foreign policy of Russia.

The claims of Greece to a rectification of frontier have at length been taken up by one of the Powers—*not* England, of course, our Government being far too absorbed in propping up the Turk in Europe. As at Berlin, France has taken the initiative, and has secured the co-operation of Italy in an attempt to induce the Porte to carry out its treaty obligations towards the Hellenic Kingdom. We hope M. Waddington will succeed in his praiseworthy proposal, which would have the good effect of preventing the rule of anarchy in Thessaly, and averting a conflict between Turkey and Greece.

Both Houses of the French Legislature are in session, and their proceedings thus far are unimportant. But they will soon be absorbed in the consideration of bills relating to railways, canals, and harbours, as well as the more delicate subjects of superior primary education and the Budget. The Senate will shortly have to elect three life senators, and the entreaties of the Orleanists that the Legitimists and Bonapartists would co-operate with them in choosing Conservatives to fill the vacancies are not very favourably listened to. It is probably the last chance of the Monarchists. The official news from the departments relative to the choice of senatorial electors leave no doubt that early in the New Year the Republicans will carry forty-six of the seventy-five vacancies caused by retirements; thus securing not only a gain of twenty-eight seats, but an absolute majority in the Senate. When that event happens M. Gambetta's real difficulties will commence.

Our French neighbours are, however, far more interested just now in their national lottery than in national politics. That unique project was started with the object of securing a few purchasers to exhibitors, and of raising money to enable workmen in the country to come to Paris and visit the Exhibition. Its popularity has been unbounded. Though the original issue of a million one-franc tickets has grown to twelve millions, there is said to be still quite "a ticket famine," and not one-fourth of the demand can be supplied. The result of this mania will be that some seven or eight millions of francs will be available for the purchase of Exhibition articles, and a surplus of about a million for the creation of an industrial and commercial museum. Amongst the articles to be drawn by the lucky winners are, we are told, an iron gate, a locomotive steam-engine, a tower, a smith's bellows, an anvil, a barrel of salted cod, a

million pins, a stained window, a live monkey, a fixed cannon, twelve dozen false noses, a church clock, fifty packages of mustard, a life-sized statue, &c. Whether the lottery mania is to be set down to the French love of gain or to the thirst for excitement, it reveals to view a very weak side of the national character.

The Chancellor of the Exchequer, during his recent progress through the Midland counties, made laboured efforts to refute the charges of extravagance which have been brought, and which are still being brought, against the Government. Unfortunately for Sir Stafford Northcote, the facts are dead against him. He urges that the expenditure of 1856 came within about a million of that of the present year. Apart from the manifest impropriety and unfairness of comparing a year in the Crimean war with the present year of comparative peace, it so happens that the figures prove the reverse of the Chancellor's theory. Taking the estimates as they now stand, and including, as in 1856, the total outlay under all heads, we have this year to provide, either out of revenue or by borrowing, no less a sum than 87,536,000*l.*, as compared with 82,130,000*l.* in 1856. But the actual outlay of that year was within the estimate by some four millions, whereas this year every penny provided for will certainly be spent, and doubtless an additional amount. The particular allegation of the greater economy of Conservative Administrations is disproved and scattered to the winds by details given in the colourless official "Statistical Abstract." From 1857 to 1878 the Liberals, during thirteen years of office, afforded net relief to the ratepayers of £39,766,243. The Conservatives, during their nine years, reduced taxation by £6,270,123, but added to it by £12,374,050; showing a net increase of more than six millions. Nor is this all. As the Liberals quitted office only two months before the close of the financial year, they may fairly be credited, in addition, with reductions in 1874, amounting to four millions and a half The general results may be thus stated:—Under a Liberal *regime* of thirteen years since 1856, the burden of taxation has been annually lessened on an average by some three millions; while the Conservatives during each of the nine years have imposed more than a million. Facts like these ought to weigh with the British public.

Day by day the reports of commercial and industrial depression grow more gloomy. In nearly all branches of manufacture we hear of stagnation, restricted production, and a reduction of wages. The price of iron and coal has rarely been so low; the competition of other countries never so keen. In the Lancashire cotton trade short time is now the rule rather than the exception, and the operatives fear a further restriction of their scanty earnings. The price of wheat and other produce is, indeed, exceptionally low; but this, as we showed last week, is telling adversely on the agricultural interest. The trials of the British farmer have become one of the topics of the day; and now the agricultural labourer appears on the scene. On Saturday the notice of a reduction of wages, varying from ten to twenty per cent. by the farmers of Kent and Sussex, was followed by a strike of the men belonging to the Agricultural Labourers' Union of Kent and Sussex. It is expected that in the course of the present week 3,000 farm labourers in those counties will be on strike or locked out, and that many of them will be evicted from their cottages. No doubt the position of the tenant farmers is a hard one, but, as one of them says, "it is not a paltry shilling or two taken from our labourers' wages that can alone save us from impending ruin." Instead of docking the scanty earnings of the peasantry, it would be far juster for the farmers to demand back from the landlords in these days of adversity some portion of the increased rental of at least fifty per cent. which has been put on during the last twenty years. A movement for the reduction of rents can hardly be long deferred. If the landlords as well as other classes should be pinched, Lord Beaconsfield's Imperialist craze will soon receive its quietus.

The report of the Rhodope Commissioners—bearing, however, the signatures of only four out of the seven—after lying in the hands of the respective Governments for more than two months, has at length been made public. Its terms will not be deemed satisfactory or conclusive. According to the original instructions, on which the ambassadors at Constantinople had agreed, the Commission was to inquire into the circumstances which had led to the flight of the Mussulman refugees from their native villages in the Rhodope districts, and into the reasons which hindered their return. At the outset the Russian representative on the Commission asked that it should "confine itself to receiving general statements without entering into details of facts"; but this was very properly overruled. Some of the facts brought out during the inquiry were painful and horrible, showing the demoniacal passions and the love of wanton destruction aroused during a fanatical war. The following brief specimens are terrible:—One of the widows among the refugees from Sophia "was attacked by Cossacks, and saw her two children killed before her eyes." A woman from Kesanlik "swears that one of her sons had his hands cut off before her eyes." A peasant of Kesanlik declares "that the Russians took and pinioned thirty persons, himself among the number; they were then led into a glen, and the rest decapitated. He himself received one sabre cut on the neck, another on the left cheek, and a third one on the side—the Commissioners observe the scars—he rolled in this condition among the corpses," and two days afterwards recovered consciousness and managed to escape. Sir A. H. Layard, our Ambassador at Constantinople, in a despatch of September 27, states that the reports of the Commissioners have been allowed to be a dead letter, and the object has been frustrated which the Congress of Berlin had in view, of finding means to alleviate the sufferings of the Mussulman fugitives and of restoring them to their homes. It is not too late for the Powers to call the attention of Russia to proved facts that are a scandal to humanity, and that are in no sense condoned by proved atrocities on the other side.

Another loan of eight millions sterling is projected for impecunious Egypt. Any morning we may find an announcement of the terms of issue. At present, all that is known is that Messrs. Rothschild have been called in to negotiate the loan; but their faith in it—or, rather, in the gullibility of the investing public in England and France—is so slight, that they have tried to induce the Governments of the two countries in some vague manner to guarantee the loan, by giving countenance and support to arrangements proposed to be made with regard to the Daira lands which are to form the security for the advances. The plan is, that these lands shall be managed conjointly by a Frenchman and an Englishman appointed by their respective Governments, with an Egyptian to collect the rents and transmit them to Messrs. Rothschild. M. Waddington, the French Foreign Minister, assents; but Lord Salisbury, while concurring in a vague fashion, states that his Government do not accept the contingent liability to pay the interest or sinking fund of the proposed loan. Thus the desired guarantee is not given, and intending subscribers must, if they choose, embark upon a risky undertaking with their eyes open. If they lose, no one will pity them. But, probably, bondholders under earlier loans will have something to say to a scheme which coolly proposes to take away resources already solemnly pledged to the existing creditors of Egypt.

The unfortunate dispute that occurred in January last between certain Newfoundland and American fishermen in Long Harbour, Fountain Bay, has been made the theme of prolonged and intricate diplomatic communications. Several despatches that have passed between Secretary Evarts and Lord Salisbury have been made public, and telegraphic summaries of the more recent despatches have appeared. As was the case during the lengthened dispute about the Alabama, the American Press seems inclined to prejudge the whole matter, and to conclude that their Government is wholly right and the British Government necessarily and undeniably in the wrong. American journalists, with almost entire unanimity, go so far as passionately to declare that the Halifax award of five and a-half millions of dollars must not, and shall not, be paid by the United States until this new ground of dispute is cleared up by the absolute concession of the demands made on behalf of American fishermen. At present, it is uncertain whether those demands are just or reasonable, and surely this is a subject for careful and impartial inquiry. If a wrong has been done, by all means let redress be given; but even admitting, for the sake of argument, that the Newfoundland fishermen were absolutely to blame, this is no justification for the angry and offensive tone adopted by most of the United States newspapers. An appeal must be taken from their precipitate and prejudiced judgment to that of the American people.

Religious and Denominational News.

LONDON CONGREGATIONAL UNION.

The half-yearly meeting of the members of this association was held at the Memorial Hall yesterday. At three o'clock a devotional meeting was held, which was largely attended. The Rev. Dr. Kennedy, Chairman of the Union, presided, supported by the Revs. J. C. Harrison, Dr. Clemance, George Martin, Henry Simon, J. C. Nunn, A. Mearns, &c. The Chairman having read a portion of the Book of Acts, a hymn was sung, and prayer offered by Rev. Mr. Fison.

The Rev. Dr. CLEMANCE (Camberwell) read a short paper, in which he referred to some of the needs which they felt in the work in which they were engaged. A minister's time was much occupied with various meetings for religious purposes, for testifying for righteousness, for proclaiming Christ, for contending for dogmas, that the Churches might be established in the faith, in seeking to lead and feed the flock of Christ. He wished that some of their wealthy laymen would challenge one another to give a larger support to that Union, so that it might better enter upon its work. Twenty-eight miles of new streets were annually added to London, and they felt almost paralysed at the vastness of the work before them. But they must learn that they had a power adequate to the work if they would lay hold of it. They needed a calm, steady, patient enthusiasm which would never rest until the work was done. There was a hard immoveable lump in the midst of their churches which refused to stir. There were persons who feared the erection of new chapels lest they might injure their own, and there was great ignorance of their principles, and neglect of mission work by churches. They needed to look within themselves, and to exercise more faith and more prayerfulness and to remember that Christ was not only the atoner, but the baptizer, and that he lived to baptize them with the needed power for their work. Dr. Clemance concluded with prayer, and a hymn was sung.

The Rev. GEO. MARTIN said he had been much impressed by the statistics given at the last meeting, and by the earnest speech of Mr. Hannay. He felt that what they needed was more of that spirit which Paul manifested when before Agrippa, when he exclaimed with a noble burst of enthusiasm, "I would to God that not only thou, but all who hear me this day were even as I am, except these bonds." Those words of enthusiasm for Christ and humanity indicated those elements of character which were most invaluable and useful in the work in which they were engaged. In all their work and labour they wanted to attain to such faith as Paul had when he uttered that sentence. They wanted Paul's confidence. There was no indefiniteness in his preaching, and he believed that if he had now to preach in the neighbouring cathedral he would be just as dogmatic in a good sense as when he said, "Though an angel from heaven preach any other doctrine let him be accursed." They had a mission to that great city of London similar to that of Jonah to Nineveh, and as faithful ambassadors they must deliver the ultimatum entrusted to them. While having sympathy with honest, sincere doubters, they should not forget those who were injured by the expression of those doubts. Paul's confidence was based upon his intense personal realisation of salvation, and he would that they all might be able to speak to others from their own experience. Mr. Martin concluded with prayer, and another hymn was sung, after which the Rev. HENRY SIMON spoke. He thought there was reason for thankfulness in the progress made during the last century. London was very different to what it was in 1712, when, as Lecky related, clubs of young men called "Mohocks" went out into the streets drunk, laid hold of passers by, and subjected them to outrage, even putting women into barrels and rolling them down Snow-hill. Horace Walpole in 1751 wrote that he was forced to travel at noon as though he was going to a battle. Things had improved since then, and there were many indications of advance in a right direction. Dr. Clemance had touched their real need when he referred them back to Christ, for they needed the baptism of the Holy Ghost and of fire. The world was not waiting for more learned arguments about Christianity, but for more of that quick, lightning power. They had not to tell the truth, but to make that truth tell. To be of any effectual use their Christianity must be the outpouring of their very life. As ministers and teachers they needed to have such unbounded faith in God that they should have no doubt about the salvation of every one of their people.

Prayer was then offered by Mr. SIMON and by the Rev. JOSHUA HARRISON, and the CHAIRMAN pronounced the benediction. Tea was provided for the delegates previous to the evening meeting.

THE PUBLIC MEETING.—CONGREGATIONAL CHURCH AID SOCIETY.

The half-yearly meeting was held last evening in the Memorial Hall, Farringdon-street, the Rev. John Kennedy, M.A., D.D., presiding.

The hymn having been sung, Dr. RALEIGH engaged in prayer.

The CHAIRMAN, who was received with applause, said the meeting held that afternoon for solemn prayer, of all the meetings he had been privileged to attend, would hold the most lasting and honoured

place in his heart. The few words he had to say were only intended as an introduction to the subject which would be placed more fully before them by their honoured friends, Mr. Henry Lee and the Rev. Alexander Hannay. (Applause.) All he had to say was wrapped up in the words "members one of another." These were apostolic words, and if they only understood and appreciated them, and incorporated them in their personal and church life they would need neither spur nor whip to be moved by a living spirit. The words were far more widely reaching than he could attempt to outline, and reminded them of the Bible story of the genesis of man, and the assertion of the Apostle Paul, "That God hath made of one blood all nations of men." It was not by any philosophic process that Paul arrived at this conclusion, but he asserted it as an historical fact on the authority of the holy books of the race to which he belonged. It was noteworthy that this race, intensely exclusive and proud of their nationality, should agree that all peoples were the common children of one Father, but had these books been merely Jewish, and not Divine, a different version would have been given. This was a sound protest against the jealousies which divided the nations of the earth; but who that looked abroad now would imagine that the peoples of all lands were brothers? The earth seemed like a vast forest peopled by wild beasts, roaring at each other, and exercising what skill they possessed to discover the best means of distressing one another, and our own England was no exception to this. (Applause.) We boast of our freedom; our common people, as well as our priests, received day and night the royal law "to love their neighbour as thyself." We congratulate ourselves that we have attained to a purer form of worship than any other nation. In our eyes the Russians, as compared with our own people, are slaves, their Press is not free, and their form of Christianity we consider only less corrupt than that of Rome; and yet wherein do we show that we have a truer understanding than they, or a keener sense of the great principles of humanity and religion; that Englishmen and Russians are by God's ordination "members one of another"? (Applause.) Passing from the circumference to the centre, he might apply the apostle's words and say of all sorts and conditions of men that they were all "members one of another." He might apply the words to all denominations of Christians that held the common faith, but he would at present only apply them to the churches of the faith and order called Congregationalists. That body might not be so perfectly compacted as some others were, but it was fitly joined together. (Applause.) It was joined together by the faith of all its members in the Lord Jesus Christ, and by the sympathy towards each other which this faith produced by its spiritual means. They asked for no other bond; but if these were wanting there was no membership, and the appearance of it was worse than a sham, it was a delusion and a snare. Was this the language of narrowness and bigotry, or was it rather the language of common sense? They were not "members one of another," if they were Rationalists, and Evangelicals, and Trinitarians. These must be separate, like must be drawn to like; and they claimed for themselves nothing they could not *ex animo* concede to others. Their two hundred churches in this city were West and East, South and North, and these, whether rich or poor, were all "members one of another." Let them only believe and act upon this, and the difficulties of the four districts in London and poor counties in England would soon be at an end; the 40,000*l.* of debt which lay as a dead weight on the energies of the churches of the metropolis would soon be forthcoming, and the hard-working ministers, whose thoughts were distracted about the things of this life, would soon be relieved of their cares. The sites springing up all round London would then be secured and paid for. As to these sites possibly there were amongst them individuals who would like to present these, and in some cases 500*l.* would do this, while in others 1,000*l.* might be required. The work of extension was almost standing still, while the population was multiplying at the rate of 80,000 a year. He might mention that the Free Church of Scotland raised a common fund to which all the churches contributed, and for which it paid 205*l.* per annum to all its recognised ministers. (Applause.) Men like Dr. Raleigh would not escape having the 205*l.* thrust upon him. (Laughter.) But the system was that all contributed and all shared and received the same amounts, leaving the separate congregations to add what they liked or might be able to give. There was, therefore, as great a diversity of ministerial income in the Free Church of Scotland as amongst them, with this important difference that no one was left to starve. (Applause.)

Mr. HENRY LEE said he should not have ventured to appear before them if he had not been under the strong influence of their friend Mr. Hannay. He had learned to obey the will exercised by that gentleman over him, and was there that night to do what he could to forward the important object which they all had in view. The Church Aid and Missionary Society required a long time to bring it into anything like form, so as to render it acceptable to the general body of the members of their Union. It was intended as a federation of the whole of their churches in England, and he hoped the time was not far distant when they would say also in Wales. Its object was in the first place to enable them to give a larger sum to their ministers than they had hitherto received. They were all perfectly aware that a very large proportion of them had an inadequate stipend, and he believed that had arisen not so much from the want of power in the churches as from the want of thought or consideration. (Hear, hear.) They had as a body, during the years of prosperity vouchsafed to this country, realised a very large sum of money, and he believed they had prospered more than any other community. They had fewer poor amongst them than many other bodies had, and, generally speaking, their people belonged to what was called the "well-to-do classes." But while they had been prospering themselves, they had not always allowed their ministers to share in the prosperity they had enjoyed, and for a long time no advance had taken place in their stipends. The object of this society was to do away with this. He might state that in Lancashire a few years ago they determined that no minister should receive less than 150*l.* a year, and with few exceptions that had been carried into effect. In all their 200 churches, with about half-a-dozen exceptions, he believed every minister received 150*l.*, and all might do so if they chose to apply to the county association. The operations of this society would be twofold. In the first place, it would give to the poorer congregations the feeling that they were connected with larger and richer churches throughout the country, and the feeling of sympathy would be increased amongst them. In many of the small villages the Church was in an isolated position, but if it was understood that all over the country their case had been considered, and that they were part of a great confederation, they would feel much more enjoyment in their work. The next object would be to stimulate them to give their pastors a larger amount of salary. He did not suppose they would like to pauperise their churches—(Hear, hear)—but they could stimulate them. They could say if they would help their ministers they would be assisted in doing so. When they commenced in Lancashire the plan of giving 150*l.* a year, it was his duty to go to one or two churches where the pastors were receiving less, and he asked one congregation whether they could give a little more money. They said they could give him 20*l.*; but he asked if they could make it 25*l.* if a similar amount were found, and this was carried out, the consequence being that the minister got an addition of 50*l.* to his stipend. (Applause.) Another point was its effect on individuals. They were all aware that the amount contributed in their churches was very unequal; they found some rich men giving little, and some poor men giving a very great deal in proportion to their income. What they now desired was to arouse a feeling as to the responsibility of the stewardship of money, and if this Church Aid Society did this it would have done a great deal of service. It would also, he hoped, have its effect on society at large. They were now occupying an ecclesiastical position which singled them out amongst all other denominations; they were going in very strongly for the separation of Church and State, and he thought they were bound to show that the principles they held were sufficient to spread the Gospel without the aid of the State. (Applause.) Supposing it possible for them during the next five years to raise for evangelistic purposes throughout England 100,000*l.* for this Church Aid Society, he was sure it would produce a great effect, and it was quite possible that they could do so by a small contribution from each. All that was required was the right spirit amongst the people, and if they got the spirit of liberality diffused through the churches the money would be easily forthcoming. If they as a body worked together in this way he had no doubt whatever that they would effect a great good, which would have its influence on other bodies. They must carry this through, and as Englishmen and patriots and Christians must not lose heart; they must work together and in harmony, and the thing would be accomplished. They could not do this without money, and he would just suggest one object they had in view in regard to the Church Aid Society. They had managed their county associations in a way which would be a disgrace to any man of business, by spending the money first and collecting it afterwards. (Laughter.) He hoped there would be an improvement in this respect. Another matter was the way of keeping the accounts. There was not one church in ten, he believed, which kept its accounts in a proper manner, and in this he hoped to see an improvement, with regularly audited accounts. He believed the movement would produce a feeling of oneness and sympathy with each other, if they all worked together and tried in every possible way to act as one body, and in such a way as to show that the principles they held were such as were quite sufficient to disseminate the truth as it is in Jesus. They must not, however, expect to do great things all at once. There was a heavy work before them, but he had no despairing feeling in regard to it. They would need a great deal of sympathy and consideration; they had undertaken a matter which would tax their energies to the very utmost, and they would need, therefore, all the help that London, and even other large towns, could give them. They must first get the machinery into working order, and it was hoped this would be done in the early part of the year. It was decided that they should take over the whole of the county associations on Dec. 31, 1878, with their liabilities and assets. He was afraid the assets would be very small—(laughter)—and the liabilities probably very considerable; but they had come to the conclusion that it was the best thing to do. At Derby they had been raising 400*l.* a year, but now they had pledged themselves to make up 1,000*l.* per annum—(applause)—and there were the same kind of tidings from Bristol and the county it represents. Lancashire was not in the most cheering condition; trade there was bad, and it would be useless to attempt to make any great movement, but he had no doubt they would be able to meet all their liabilities and leave something over. He believed if they went into this with a right spirit they would be able to meet all contingencies and provide for them. (Applause.)

The Rev. ALEX. HANNAY said that Mr. Lee had congratulated him upon the disappointment of his fears as to the time required to bring the scheme into working operation; but really his only disappointment had come upon them rather sooner than he wished, as he had enjoyed the conflict. (Hear, hear.) Mr. Lee had said that difficulties were made to be conquered. Now, one of the difficulties to contend with was that the scheme had been defined, and they were committed to the financial obligations resulting from it for a whole year before there had been evoked in the churches in all parts of the country such an amount of enthusiasm apu thorough understanding and appreciation of the scheme as would induce the churches to come and forward the objects, without the help of speeches or quips of declamation, to contribute liberally to meet the needs of the society. He believed it would have been better if the scheme had been fought and talked about for another year, so that there would not then have been left in all England a single man who deserved the name of Congregationalist who would not have had the same strong hope and determination that the scheme should succeed which he had. (Hear, hear.) They all knew what Dr. Raleigh was at his best and Mr. Dale at his best, but all who were not at the meeting in the Philharmonic Hall at Liverpool could not know that, notwithstanding the spirit manifested at that meeting, nine out of ten of those who were then present did not understand what the object of the Church Aid Society was. (Laughter.) It was not so much a matter of practical concern to get every individual man to understand a scheme in all its parts, or to have a clear idea of the method by which it is to be made practically efficient, but it was far more important to quicken a man's best affections, and nduce him to promote the scheme by self-sacrifice and personal exertion. (Hear, hear.) After all the speeches at Liverpool friends came away and asked, "What is this Church Aid Society?" One minister even said, "Well, I don't understand it, but I am in for it." The object of the present meeting was purely practical. There were no doubt present some unconvinced men, but he would tell them that, as a whole, they had entered into this combination, and were, therefore, part and parcel of the Church Aid Society. The question was how they were to do their part in it, and he was glad to have the opportunity of telling them. He had discovered during many years of experience that when a meeting was held and a resolution was adopted to do a certain thing, especially if it were passed with enthusiasm and acclaim, it was then supposed that the thing had been done which was contemplated and embodied in that resolution—in fact, the resolution was regarded as having a certain potency and energy in itself, and that, if once adopted, it would actually do the thing contemplated. However, he could only say that if he went to the archives of the Congregational Union of England and Wales, he could find boxes filled with unknown numbers of resolutions. He was not going to speak a word to the discredit of the Congregational Union, but those resolutions did not refer to what had been done, but what was contemplated, and which, if they had had any life in them, would have been done. It had, however, been unfortunately the habit to pass a resolution, put it in a box, and there let it rest, and then, five years after, the whole matter was completely dead, and perhaps forgotten. What they wanted was living men to give their resolutions effect. Mr. Lee had suggested practical methods of doing so, and he (Mr. Hannay) was grateful for his presence. He had heard Mr. Lee say, and he would like to commit him to it by blabbing it, whether that gentleman really minded it or not, but he had heard that Mr. Lee intended to give up political life in order to effect the objects the Congregational Union had in view. It may perhaps be the right thing for him to do. (A voice: "No, no.") I agree with Mr. John Thomas who says "No, no," because I believe that in the great arena of political life in the hour of England's greatest distress we need the services of men of large intelligence, firm moral principles, faith in righteousness, and faith in God. (Loud applause.) It is a reproach to any man in this hour of England's deepening and complicated distress to refrain from exercising what influence he possesses if God has given him a call to help forward the deliverance of our country from impending perils. (Applause.) The practical suggestions by Mr. Lee were of the greatest value. There were many deacons present—he knew them by their headmarks—and among them were many who had a trained capacity for business, and he invited them to consider whether the Congregational idea of church life was not that they should bring their trained capacity as business

men fully and freely into its service? There was, however, a weak point in all Congregationalism in England which, more than any other, crippled the service which ought to be rendered to Christ; that church members like Mr. Lee, not in Manchester only but here in London, were contented to put the work aside as if they were babes, instead of showing themselves to be men, and putting their energies into the management of the affairs of the Church in the same manner as they did in the management of their own affairs. By such means, with God's help, they would surely succeed in the objects in view. A resolution was to be submitted to the meeting, and he would suggest a practical method by which he trusted it would become a living thing, and have the means of being carried out. He would say a word or two about what was likely to be accomplished by the Church Aid Society, and he felt sure that if he could only implant in them the desire, in the mind of himself and many others, there would be very little difficulty on the part of London in doing its share of the work in providing the 100,000*l.* of which Mr. Lee had spoken. One of the most influential reasons for deep interest in the scheme was that it would unify and enable them to realise their union, and provide a scope for the expression of their unity. He would not utter any words of reproach as to historical Congregationalism, but one of its actual defects in the past had been a tendency to the isolation of congregations from one another, overworking the idea of their independence and the assertion by each congregation of its own integrity and self-sufficiency. It must be admitted that the independence of the churches had served a good end in their history—but was there not the unity of faith or oneness of life, or oneness in the service for which the Master had gathered them together in fellowship? (Hear, hear.) Was not that a unity which was a stronger characteristic of their independence—was not spiritual oneness the very root of the whole matter? He maintained, though not desiring an organic ecclesiastical unity, that there was a vast field and a fair scope for spiritual unity. English society was not impressed with it, but what was wanted was a living unity of spiritual life. Whilst there was independence of individual congregations in matters of church government, still we had been doing grievous wrong to ourselves and to the principles which the Church embodies. He was a dissenter from Episcopalianism, from Wesleyan Conferences, and from Congregationalism, and he sought no ecclesiastical unity, but he craved for some representation of it which should lead to realising the fact of spiritual unity—a realisation that would infuse a spiritual force and strength into individual and church life. The Church Aid Society would do something towards the realisation of this idea and bring Congregationalists together as churches. The society was Congregational, and would not be under any patronage. If Congregationalism in Lancashire were clad in scarlet and fine clothing, enjoying luxuries, and every minister having a salary of not less than 150*l.* a year—only think of a state of fulness and luxury like that—but if that were the state of things in Lancashire at the present day he could point to other places in England where Congregationalism was clothed in very rusty attire indeed, in a state of poverty where it seeks the shade and eats a crust. It should not be so, but where Congregationalism was weakest it should be one with Congregationalism where it was strongest. In the true spirit of Congregationalism, according to the highest ideal of spiritual unity and personal liberty, they could make themselves in reality one Church and one people, which was the object of the Church Aid Society, and then all could come together in all parts of the country for mutual help. If meetings for devotional exercise similar to that held that afternoon were frequently held there would be in their prayers and in their services a realisation of their oneness such as had never been experienced in past times. If those present would take that into their minds it would give to Mr. Lee's suggestions a cogency they would not otherwise have, and the resolutions then adopted would have an executive energy they did not now possess. The next point was the full development of the resources for missionary work in England—he would not say a word as to the comparative claims of foreign and home missions, but he urged that the missionary field which had the most urgent claim on the Congregational churches of England, and which most urgently required service and sacrifice, was England. (Loud applause.) The field which was first and most urgent in its claims upon London was London itself, the enormous city in which they lived. The fact had been brought out by figures which could not be questioned, not only that the religious accommodation was exceedingly defective, and the still more touching fact that the accommodation provided a large part of the people did not care to use; but the fact was brought out that the Congregationalists were losing ground, were not holding their own, and were not maintaining their due proportion of spiritual efforts in comparison with past years. If the spiritual wants of London were to be helped by the Congregationalists, acting as they had been acting for the last twenty years, then the world, the flesh, and the devil would be still making strong headway against the cause of Christ. Whence this weakness? It was the object of this society to cure it—not by mechanical means, not by building churches—he did not believe in that in the present day—but by touching the consciences and the hearts of the people. Were they doing their duty to Christ or to the perishing multitudes of London and England? Mr. Gladstone had said that within the last twenty-five years the wealth of the middle classes had more than doubled, but during all that time they had been making less and less proportionate provision in London and all our large towns and cities in the kingdom to meet the spiritual wants of the people. The great object of the society was to reorganise the missionary zeal of the churches for home missionary work, and while pointing to Norfolk, Devonshire, Cornwall, and other parts of rural England, it was also necessary to direct attention to the London streets and alleys, with their multitudes of unenlightened and worldly men. He challenged them in Christ's presence, under the very eye of Christ, to say whether they were doing their part as His servants. That was the spirit in which they had come together. He trusted it was the spirit in which they would leave the meeting, and that it would not pass away with simply an expression of feeling, but that each one would put to himself the question what he could do to make the society effective for carrying out the high moral and spiritual ends it contemplated. (Loud applause.)

The Rev. H. BATCHELOR then proposed, in a telling speech, the following resolution:—"That an effort be made by this Union to visit all the churches of London by deputation, to explain the work of the Church Aid Society and its claims on the churches, with a view to the formation of an auxiliary on the appointment of a collector in each of the affiliated churches." The resolution was seconded by Mr. JAMES SCRUTTON, and passed unanimously. The meeting was terminated by the singing of the doxology.

In the course of a very successful mission in Whitechapel and Spitalfields last week, Bishop Piers Claughton addressed the inmates in one of the lowest lodging-houses in the district.

MR. SPURGEON will shortly complete a quarter of a century of his ministry, and the event is being looked forward to with interest by the congregation of the Metropolitan Tabernacle, who are desirous of celebrating the occasion by raising a sum of 5,000*l.* as a present to the rev. gentleman. Mr. Spurgeon has expressed his intention to devote the amount to the establishment of a permanent fund for the maintenance of the aged poor of the Tabernacle Almshouses.

BECKENHAM.—A special service was held on the 29th ult. at the Congregational Church, Beckenham, S.E., in connection with the formation of the church and the settlement of the Rev. R. C. Page, as pastor. The Rev. R. Tuck, B.A., of Bromley, presided, and delivered an able address on "The Character and Constitution of the Christian Church." The Rev. J. Morlais Jones, of Lewisham, preached an eloquent and impressive sermon from the words in the Book of Ezra, x. 4. The Revs. J. Halsey, of Audeley, H. Hercus, of Plumstead, R. Robinson, of London, and R. Vaughan, of Forest Hill, also took part in the service.

OXFORD.—Dr. Pusey was to have preached before the members of the Oxford University on Sunday, but ill-health preventing, the sermon he intended to deliver was read by Canon Liddon. In the course of it he said modern science in England does not, for the most part, deny God. Fanaticism like that in Germany, which said they must deny God and trample the Cross under foot before they could become a scholar, far less a master, would shock England by its coarse blasphemy. The science which does not deny God might forget Him. It would very likely acknowledge Him if it were asked, but it was so busy about secondary causes that it had not time to think about the first.

OPEN-AIR MISSION.—On Monday evening the quarterly meeting of the members and friends of the Open-Air Mission was held in the Mission Hall, Queen Anne's-gate, Westminster, and was presided over by Mr. Charles M. Selincourt. Statements relating to the work of the mission and its branches were made by the Rev. H. E. Fox, Mr. C. D. Fox, Mr. John Kirk (secretary), Mr. Joseph Palmer, Mr. Henry Fry, and Mr. James Clarke. A lecture on "Sermons in Trees" was then given by Mr. Frank H. White. The beautiful dissolving views by which it was illustrated and the appropriate observations of the lecturer enabled the preachers, 150 in number, to spend a very pleasant evening.

NEW BAPTIST CHAPEL IN ROME.—A telegram from Rome in the *Daily News*, dated Sunday night, says:—"By the side of the Valle Theatre, a church, built by the American Baptists at a cost of 4,000*l.*, has just been opened. The first service was held last night. The ministers of all the Evangelical denominations and the members of the Young Men's Christian Association took part, thus affording the Catholic spectators a practical illustration of the essential unity of Protestants. This morning's service was conducted by the pastor of the church, Signor Cocorda, assisted by eight Baptist ministers from the provinces, and by Doctor Taylor, head of the mission. Services were again held in the afternoon and evening, and will be continued throughout the week."

THE WESLEYAN METHODIST THANKSGIVING FUND of 100,000*l.* has now been launched. At a meeting of the committee on Friday at the Mission-hall it was agreed that subscribers should be at liberty to allot their subscriptions to any one or more of the objects agreed upon, and that if there were any surplus it should be applied to such objects as the Conference might direct, also that a series of central meetings should be held before next Conference to raise money for the fund, and that the first meeting should be held in London. A minister promised £50, and Mr. Green, of Birmingham, £500. Mr. Mewburn promised £1,000, in addition to the £10,000 he has already promised to the extension fund.

CITY-ROAD CHAPEL is known to Methodists all the world over. It was opened by John Wesley just a century ago, and is the historic centre from whence Methodism has spread to all parts of the world. A few years ago the freehold of the chapel was purchased for £9,228, of which sum £7,700 was raised by a general effort throughout Methodism. In addition, about £3,000 from local resources was spent by the trustees in necessary alterations and improvements. During the last week special religious services commemorative of the chapel having been in existence for a hundred years were conducted by the President of the Conference (Dr. Rigg). Rev. Newman Hall, LL.B., Rev. Dr. Donald Fraser, Rev. Dr. Gervase Smith, and the Rev. J. P. Chown, of Bloomsbury Chapel. A large and enthusiastic public meeting was also held, under the presidency of Dr. Osborn, in which Dr. Morley Punshon and several leading ministers and laymen took part. In connection with the centenary celebration the whole of the trust debt has been cleared off.

WAVERTREE, LIVERPOOL.—The new Sunday-school and mission-rooms, Wellington-road, the memorial stone of which was laid on April 24, were opened last week. On Sunday, the 27th inst. sermons were preached in the Congregational Church, Hunter-lane, morning and evening, by the Rev. W. C. Stallybrass; in the afternoon the Rev. Edward Hassan conducted a children's service. On Wednesday evening, the 30th, a prayer-meeting was held in the large room of the new premises; prayers were offered by Messrs. Hicks, Stevenson, Morgan, James Tyson, and Blyth. On Thursday evening a public meeting was held in the same room; the Rev. E. Hassan presided, and the meeting was addressed by Messrs. Blyth, treasurer of the building fund, J. A. Picton, J.P., the Revs. Allan Mines, B.A. (Rocke Ferry), T. Hodgkinson (Waterloo), W. T. Clarkson, B.A. (Birmingham), W. Davies, B.A., (Woolton), and Messrs. Stevenson and Fingland. According to the treasurer's statement the total cost of the new buildings is 3,200*l.* and towards this sum 2,250*l.* are secured. The opening services and meetings were attended by large congregations, and liberal collections were made.

BRIGHTON.—On the 16th of October the memorial-stone of a new Congregational Church was laid in Lewes-road. The pastor is the Rev. Albert Foyster, who about ten years ago commenced his ministry in a schoolroom in the neighbourhood under discouraging circumstances, and continued it in the iron building which has recently been removed to give place to the permanent structure. A church of some 130 members was gathered together, and a school of about 300 children. The new church is to be in the Italian-Gothic style of architecture, and will provide accommodation for 400 persons, or for about 700 when the proposed galleries are added. The total cost, including land, is estimated at 3,500*l.* At the meeting on the 16th of October, which was well attended, the memorial-stone was laid by Mr. W. Stevens, the chief promoter of the undertaking, after a preliminary service in which the Revs. R. Hamilton and A. D. Spong took part. The stone having been duly laid, the Rev. John Graham gave an address on "Congregational Church Principles." Subsequently the friends met in the schoolroom, where there was a tea and public meeting, presided over by Mr. W. J. Smith. Mr. Foyster said there was urgent need that 500*l.* of the debt should be paid off before Christmas, and he was able subsequently to report that 345*l.* had been received or promised. Prior to the ceremony the large sum of 2,200*l.* remained to be raised. Amongst the speakers at the public meeting were Mr. Stevens, the Revs. R. Hamilton, J. B. Figgis, J. T. Feaston, A. F. Joscelyne, E. Storrow, and C. Lankester, and Mr. J. S. Unwin.

THE DUKE OF WESTMINSTER AND THE CONGREGATIONALISTS OF MOLD.—On Wednesday last his Grace the Duke of Westminister, K.G., was entertained at a luncheon by the Churchmen of Mold, on the occasion of his laying the memorial stone of their new church of St. John the Evangelist. Among those present were the Bishop of St. Asaph, and the Deans of Lichfield, Bangor, and St. Asaph. In replying to the toast of his health, the duke, doubtless to the surprise of his clerical audience, spoke at some length on the work being done by the Nonconformists of the town, more especially by the Congregational section. The *Wrexham Advertiser* reports the duke as commencing by saying that "his opening remark might be considered a little indiscreet when he told them that the last time he had the pleasure of being present at a meeting in that room was at a pleasant luncheon held on the occasion of laying Mr. Burford Hooke's [Congregational] school and manse, which were situate not very far from the place where he had had the honour of laying the stone that day. He saw around him one or two faces which he had seen upon the occasion referred to, so that if he was taken to task for being present then, he should look to these gentlemen to defend him. (Laughter.) With regard to his laying the memorial-stone of the Nonconformist school and manse, he might say he always considered it important to take facts as they were, and however much they regretted the circumstances which attended the separation of so many of their friends and countrymen from the fold of the Established Church, the fact must be accepted

nevertheless, even as he found the fact of the existence of the Welsh language accepted by so many able speakers that day. (Hear, hear.) When this new church was completed they would have within a very small area, first, the old and beautiful mother church of the district, then, just below, the new church, and a little further on the Congregational church with its manse and school; and there were many others within a short distance; and he thought they ought to take these as 'established facts,' and as they seemed to be all in harmony one with the other, so he thought the wisest course to pursue was for the people themselves to continue living in harmony together, endeavouring to do the Master's work." (Applause.)

OPENING OF THE LAMBETH BATHS.

On Saturday evening the opening meeting of the seventeenth series of the Lambeth Baths winter meetings was held in the Westminster-road, the Rev. Mr. Murphy ably occupying the chair in the room of Mr. Alexander McArthur, M.P., who was to have presided, in the absence of Mr. Samuel Morley, M.P., who was compelled to be in Paris. About six hundred and fifty tickets were sold for tea; and afterwards the public meeting was held, which was densely crowded, and lasted till a late hour. From the opening statement read by Mr. Murphy it appears that, as heretofore, Sundays will be devoted to Christian temperance services; Mondays to concerts by the church choir, the South London Temperance Choir, and Bands of Hope; on Wednesdays there will be religious services and lectures; on Thursday evenings temperance meetings will be held; Friday evenings will be occupied with miscellaneous gatherings, chiefly of a character to promote thrift and forethought; and on Saturdays, as usual, Mr. Murphy will preside, and retail and comment on the news of the week. Amidst other matters, it was mentioned that, with the exception of the rent, generously paid by Mr. Samuel Morley, M.P., the expenses of last year's services were entirely defrayed by the voluntary contributions of friends and by collections at the doors. Reference was also made to the loss sustained by the people of London through the decease of Mr. W. Rabbits, who had promised to take part in that opening meeting. The first resolution, proposed by Mr. Andrew Dunn and seconded by the Rev. G. W. McCree, was to the effect that the meeting "heartily rejoices in the commencement of another series of winter meetings at the Lambeth Baths, and, while thankful for their past prosperity, trusts that the coming season may enjoy a full share of the Divine blessing." In the course of his speech Mr. McCree referred to the dark prospects before us when working men would be unable to find work and when many a happy home would be saddened. Indeed, he had never known so dark a close of a year as the present. He suggested as among some of the causes of this the misuse the people made of their national holidays, which were made too often a season of rioting and drunkenness; secondly, the suspicious character of our foreign policy; and, lastly, the sensational character of our amusements. On his second head Mr. McCree dilated at some length. Our mood of suspicion was very foolish. It was not for an Englishman to attack Russia for aggression. No nation, since the time of Alexander the Great, had been so aggressive as England. We have enough to do in looking after affairs at home. Especially, said Mr. McCree, were we to beware of the House of Commons, where, in accordance with Dr. Watts's lines, that—

> Satan finds some mischief still
> For idle hands to do,

members did a good deal of mischief. When Mr. Gladstone—(here there was great cheering)—was in office, he liquidated forty millions of the national debt, and besides left five millions for his successors. That money was gone, and now the Chancellor of the Exchequer would want more. The second resolution, moved by Mr. George Livesey, and supported by Mr. Jabez Inwards and Mr. J. M. Cook, was as follows:—"That this meeting would urge upon all religious, moral, social, and educational reformers increased attention to the abounding evils of intemperance and to the means of staying them. It rejoices in the passing of the bill for closing public-houses on Sundays in Ireland, and its successful operation, trusting that the day may not be far distant when the public-houses of England and Wales will be even as they are in Scotland and Ireland on the Lord's Day." In moving this resolution Mr. Livesey contended that drink was the great obstacle to all progress, that the best way of promoting education was total abstinence, and that to grapple with the common foe they required sustained effort. Mr. Jabez Inwards maintained that their task was to reform the drunkard, and then to teach the moderate drinker that he was better without the drink. The remaining speakers were Mr. T. Hudson and the Rev. J. Morgan. The pleasure of the evening was, as on previous occasions, considerably increased by musical performances by the choir and by lady and gentlemen vocalists. Music evidently as much as oratory is appreciated by the audiences which assemble at the Lambeth Baths.

"Poor fellow, he died in poverty," said a man of a person lately deceased. "That isn't anything," exclaimed a seedy bystander. "Dying in poverty is no hardship; it's living in poverty that puts the thumbscrews on a fellow."

Epitome of News.

The Queen and Court are expected to leave Balmoral about the 21st inst., and return to Windsor Castle.

The Prince and Princess of Wales arrived in London from Paris early on Monday morning, and drove to Marlborough House. Next Monday the Prince is to give a grand ball in honour of his birthday (the 9th).

The Liverpool Town Council resolved on Monday to present an address to the Marquis of Lorne and the Princess Louise on November 14, when they will visit Liverpool previous to their departure for Canada.

The Right Hon. W. H. Smith, First Lord of the Admiralty, and the Right Hon. Colonel F. Stanley, Secretary of State for War, left Cyprus yesterday morning, in the Himalaya, for Alexandria, to visit the Suez Canal, whence they proceed to Malta.

Mayfair refers to a report current in legal circles that Lord Cairns is bent on retiring from the Woolsack, being tired of the political burden of the office. Also that Mr. Cross's popularity among the country gentry is waning fast.

Nine Ministers were present at Wednesday's Cabinet Council. The Secretaries of State for the Colonies and War, the First Lord of the Admiralty, and the Postmaster-General were absent.

In answer to an application by the Lord Provost of Edinburgh, the Prince of Wales has expressed his willingness to allow his Indian collection now at the Paris Exposition to be exhibited in the Edinburgh Museum of Science and Art.

Mr. Gladstone's visit to Greenwich for the purpose of addressing his constituents has been fixed for Saturday, November 30.

It is reported on good authority that the views of Lord Napier of Magdala as to the Government policy on the Afghan frontier coincide with those of Lord Lawrence.

Mr. H. Edwards, the Liberal member for Weymouth, having advanced 5,000*l.* to the Corporation at 5 per cent. interest for the extension of the outer pier, writes to the mayor that he hands over the entire sum in perpetuity for the benefit of the poor of Weymouth.

The new peal of bells given to St. Paul's Cathedral by the Corporation and some of the City companies of London was rung on Thursday evening for the first time. After the ordinary afternoon service in the cathedral, which was crowded, the clergy and choir went to the belfry, where the Bishop of London and Dean Church said the special form of dedicatory service, and the bells were then rung for about an hour and a half by members of the "Ancient Society of College Youths." There was a great gathering of people outside the cathedral to hear the bells.

Captain Bedford Pim, speaking at Gravesend on Friday, expressed a hope that before long there would be active service for the army and navy, so that the ruffian who had lately disturbed the peace of Europe should no longer insult us with impunity. A person present having complained of Captain Pim using such "unparliamentary language" towards a friendly Power, the captain said that he had primarily intended calling the Emperor of Russia a liar and a thief. Sir W. Hart Dyke, who also spoke, deprecated the introduction of party politics into foreign affairs.

The Liverpool magistrates on Friday refused to renew the licence of the Colosseum Music Hall, the applicant having failed to give proper notice of his intention to apply for the renewal.

Mr. C. H. Robarts was on Thursday elected to the office of Remembrancer of the City of London, in succession to Mr. Corrie, who has retired through ill-health. The number of candidates was eighteen, which was reduced by show of hands to three—Mr. Faithfull, Mr. Macrae Moir, and Mr. Robarts. A poll was then taken, when Mr. Robarts had 154 votes, Mr. Faithfull 87, and Mr. Moir 86. On a final poll Mr. Robarts had 133 votes and Mr. Faithfull 55, the former thus being elected Remembrancer by a majority of 78.

Mr. Justice Hawkins, in opening the assizes at Maidstone on Monday, said that three-fourths of the cases in which injury, sometimes resulting in death, was inflicted, resulted either from the drunkenness of wounded persons or of the assailant.

A bust of the late Commodore Goodenough, who was killed by the natives on landing at Santa Cruz Island in August, 1875, which has been executed by Rear-Admiral Count Gleichen at the request of the Goodenough Memorial Committee, has now been placed in the Painted Hall at Greenwich Hospital.

The Edinburgh School Board have given notice that after November 1 they will prosecute the parents of all children under nine years of age found selling newspapers or other articles, and of all children over nine and under fourteen found selling newspapers or other articles after seven o'clock at night, unless they hold certificates as to their ability to read and write, and of a knowledge of elementary arithmetic.

The executive committee of the Bristol and West of England branch of the National Society for Women's Suffrage have passed a resolution, joining in the appeal to Mr. S. Morley not to resign his seat in Parliament.

Great dissatisfaction has been caused in Brighton by the manner in which the assessment for income-tax has been revised. A well-known auctioneer has had his estimated income increased by 2,000*l.* a year, and another by 800*l.*, while many lodging-house keepers complain that they are assessed at more than they could possibly earn. A meeting of influential inhabitants has passed the following resolution:—"That this meeting expresses its greatest indignation at the proceedings of the commissioners of the income-tax in surcharging so many inhabitants of the town; and that all present thus treated be earnestly requested to appeal against such surcharge."

Nearly the whole of the western wing of Maynooth College was destroyed by fire on Friday. The library was saved, but many books were injured. All the effects of the students residing in the western wing were burned. A man named Meade was almost killed by the fall of a ceiling, and three Dublin firemen were seriously injured. The fire is supposed to have been caused by the overheating of a boiler used for conveying hot air to parts of the building. The damage is estimated at £10,000.

At a meeting of the Mansion House Executive Committee of the *Princess Alice* Relief Fund on Friday it was reported that there had been received at the Mansion House a little over 37,000*l.*, of which the committee had distributed to widows 5,475*l.*; widowers, 4,740*l.*; dependent relatives, 5,538*l.*; survivors, 555*l.*; and in temporary relief, 600*l.*; There were many applications still standing over, but in round figures the committee had dispensed one-half of the fund, or nearly 19,000*l.* A scheme of the Orphan Committee was adopted by which nearly one hundred children will be placed in public institutions until they are fifteen years of age, at a cost of between 15,000*l.* and 16,000*l.*

At the annual dinner of the Birmingham publicans, Mr. S. C. Allsopp, M.P., the brewer, was among the speakers, and in responding to a toast he said "most decidedly," as he put it, there was great room in this country for the sale by the licensed victuallers of non-intoxicating drinks. He had just returned from Paris, where he had often been struck by the happy results which were there attained by the fact that in most of the restaurants and bars there was a very large sale of non-intoxicating liquors.

On Friday the Bishop of Manchester distributed the honours and prizes awarded at the University examinations in the Manchester centre. In alluding to the education of women, he expressed his concurrence in the views of Pericles and of St. Paul, the first of whom gave the palm to the women least talked of among men, and the second to those who were stayers or workers at home.

Shortly after eight o'clock on Saturday evening the six days' walking match at the Agricultural Hall was brought to a close, Corkey having walked 521 miles, and Brown, the second man, 506 miles one lap. Both were in an exhausted and wretched condition.

On Saturday morning the Lord Chancellor received, at his private residence, the Lord Mayor Elect, to express Her Majesty's assent to the choice of the citizens of a chief magistrate for the ensuing civic year. The proceedings closed with the customary ceremony of shaking hands and passing round the loving cup. Saturday next is Lord Mayor's Day.

At the British Telegraph Manufactory, Euston-road, there was given on Saturday afternoon a public exhibition of Mr. Werdermann's invention for electric lighting with a divided current. Ten lamps, of 40-candle power each, were employed, and were shown to be independent of each other, though fed with one current. The generating agency was a 2-horsepower Gramme's plating machine.

The week before last a memorial, signed by gentlemen connected with the Aborigines Protection Society and the Anti-Slavery Society was presented to the Marquis of Salisbury. It set forth that some thousand of Christian children had fallen into the possession of Bashi-Bazouks or other unscrupulous persons who had sold them or reduced them into slavery, and that some children who have not been thus bought and sold had yet become inmates of Turkish houses. The memorialists requested Lord Salisbury to empower Her Majesty's Ambassador at Constantinople to afford official protection and help to those who were endeavouring to deliver these children from slavery. In reply, Lord Salisbury says that no information has reached the Government justifying belief in the statements made, but that they shall be forwarded to our Ambassador at Constantinople.

Lord Coleridge, in charging the grand jury at the Bristol assizes this morning, referred at some length to two cases of murder in the calendar, and remarked that the real source of both crimes was drink. Persons sitting in his position must, he said, be tired of saying what was the veriest truism in the world; that if they could make England sober they could shut up nine-tenths of the prisons. The large majority of criminal cases began or ended or were connected with the public-house and drunkenness. He admitted that they could not make people good by Act of Parliament, and his own view of absolute prohibition was that it led to the vice of hypocrisy and concealment. Still, the vice of drunkenness was a national disgrace, and was a considerable factor in any distress under which the working classes suffered. They should all, therefore, do everything in their power to stay the evil.

At a meeting held at Oldham on Sunday the operatives resolved to resist the proposed reduction of 10 per cent. in wages. The reduction will affect 20,000 hands and 8,000,000 spindles.

The notice of a reduction of wages given by the farmers of Kent and Sussex to their men expired on Saturday, and was followed by a strike. The most trying part for the labourers and their Union

is the question of lodgings, for the farmers have in most instances told the labourers that if they leave their work they must also leave their cottages. The secretary of the Union, Mr. Simmons, has advised the people not to quit their cottages until they are turned out, and it is proposed that 400 or 500 of the locked-out labourers shall march to London in order to hold there a public demonstration.

The Wolverhampton ratepayers are at present in a state of some alarm in reference to their expenditure. At the last meeting of the School Board, the chairman of the finance committee reported that the board's liabilities were increasing fast. The sum of 6,000*l.* would be required to clear off the past year's debts, which was equal to a rate of 8d. in the pound. He said that was "so outrageous and enormous," that it was absolutely necessary that the Board should begin to practise economy. He opposed the creating of new expenses, and urged that the head teachers of the Board Schools were paid far too highly. This announcement took the Board by surprise, and the question of expenditure is to be considered by a committee.

On Saturday afternoon a large building situate at the northern end of Seymour-place, Marylebone-road, which was built for a public-house, but has recently been purchased by Mrs. Russell Gurney (widow of the late Recorder of London) for the purposes of a coffee tavern, working men's club, and recreation rooms, was formally opened by Mr. Ernest Hart, who, in a brief opening speech, observed that they were desirous of giving tea, coffee, and other non-intoxicating drinks a fair trial. They had now thirteen of these establishments open in London, all of which were filled with customers. After a few remarks from Mr. Thomas Hughes, Mr. Powell, J.P, chairman of the licensing committee of the magistrates, said that when this house came before him for a licence for drink they were informed that there were already thirty public-houses within four hundred yards of that spot, and the application for the licence was therefore refused. In its present shape the house would be most useful. Other gentlemen having spoken, Mr. E. Hart declared the establishment opened.

H.M.S. Devastation, while returning from the Sea of Marmora, ran down and sank the brigantine Escort, of Plymouth, in the Bay of Biscay. All hands were, however, saved. Another naval casualty reported from Plymouth is the putting in at that port of the Indian troopship Malabar, through a breakdown of her machinery.

At a meeting of the Marylebone Liberal Four Hundred, held on Thursday night at the Grafton Hall, Fitzroy-square, Sir Henry Jackson presiding, it was unanimously resolved to support Sir Thomas Chambers as one of the Liberal candidates at the next general election. A motion to adopt Mr. Daniel Grant as the second candidate was rejected by a majority of six. It was stated in a report read at the meeting that the efforts of the association at the recent registration had resulted in the addition of 1,149 Liberal lodger voters to the register. Mr. Grant proposes that the matter shall be left to the decision of one or more of the Liberal leaders.

The labours of the Social Science Congress were brought to a close on Wednesday by an address in the ladies' college by Mr. G. W. Hastings, the President of the Council. Lord Norton occupied the chair, and there was a large attendance. Mr. Hastings alluded to the death of several members of the association during the past year, among them being Earl Russell. The general meeting was held subsequently, when a report was read from the secretaries of the various departments, and votes of thanks were passed to Lord Norton, the presidents of the departments, and the officers of the Congress. No place has been fixed for holding the meeting next year.

On Thursday the Spanish seaman Garcia was tried at the Gloucester Assizes for the murder of the Watkins family, consisting of father, mother, and three children, in July last, at Llangibby, near Usk. The murder was discovered on the morning of July 17, and Garcia, who had only just been liberated from gaol, was arrested the following evening on suspicion. He was wearing shoes belonging to Watkins, had about him other property stolen from their house, and there were marks of blood on his clothes. He was found guilty and sentenced to death. On being removed to Usk Gaol an infuriated crowd at the Gloucester railway station made vigorous attempts to "lynch" him, and it was only by the exertions of a large body of constables that he was saved from the popular vengeance. A similar scene occurred when the train was passing through Ross.

Early on Thursday morning the steamer Helvetia, bound from Liverpool to New York, came into collision with the revenue cutter Fanny, in the Irish Channel. The cutter sank almost immediately, and the captain and sixteen of the crew were drowned.

The services rendered by Mr. Cunliffe Owen, as Secretary of the Royal British Commission for the Paris Exhibition, have been recognised in a special manner by the Queen, who has conferred upon him the title of Knight Commander of the Order of St. Michael and St. George. The ceremony of conferring the title took place at the Hotel Bristol, in the Place Vendôme, Paris, on Thursday, the Prince of Wales undertaking the duty in the name of Her Majesty. On the same occasion His Royal Highness conferred the Companionship of the same Order on the following Executive Commissioners for the Colonies, viz. :—Messrs. Thomas Keefer, Canada; Edward Combes, New South Wales; Josiah Boothby, South Australia; Arthur Hodgson, Queensland; and George Collins Levey, Victoria. It is also announced that Sir Richard Wallace, one of the English Commissioners, has been made a Commander of the Civil Division of the Order of the Bath.

On Friday the Prince and Princess of Wales visited the Bible stand at the Trocadero entrance of the Paris Exhibition. They examined the various editions of the Scriptures with great interest, and were informed by Mr. Alexander, the manager of the Paris kiosque, that the society had distributed a million and a half of Bibles in twenty-two languages, and that English, French, and other influential visitors have evinced cordial sympathy with the undertaking, which is regarded as having been highly successful. Their Royal Highnesses accepted and took away with them one of the smallest Bibles in the world, printed at Oxford, and each made a donation.

It is stated as probable that the best part of the Champs de Mars buildings will not be pulled down, but remain, like the Trocadero, for the purposes of permanent and gratuitous exhibitions.

Instructions have been telegraphed by the Porte to the Turkish commander of Varna to evacuate the town definitively, and to return to Constantinople with the troops and all the war *matiriel* remaining in the place. This step is said to have been taken at the request of Sir A. H. Layard.

A circular has been issued by the Russian commissary in Bulgaria announcing that the official language of the Principality is to be Bulgarian, and that all Turkish administrative names will be changed.

It is estimated that the expenditure of the Austrian Government in Bosnia and Herzegovina next year will amount to 5,000,000 florins. Of this sum 2,000,000 florins will be required for the increased cost of maintaining the troops, 1,000,000 florins for the administration, 500,000 florins for repairing official buildings, and the rest for the construction of barracks, &c. It is expected that this expenditure will be covered by the revenue raised from taxation.

It is reported from India that Keshub Chunder Sen, leader of the Somaj, is dangerously ill.

M. Garnier Pages died suddenly on Friday night, aged seventy-six. He was one of the founders of the Republic in 1848, and also in 1870. He confined himself solely to finance, and never took the first rank as a statesman. By his famous tax of 45 centimes in 1848 he saved France from bankruptcy, but made the Republic utterly unpopular with the peasantry. He shared that unpopularity, and had always great difficulty in obtaining election as a deputy. His *rôle* as a Minister of the National Defence Government was insignificant, and after the war no department would elect him. Since then he has lived in obscurity. His private life was blameless.

The Porte has informed Sir Henry Layard that it will abolish the system of tithes, appoint a governor, and introduce other reforms in one province of Asia Minor, postponing the complete realisation of the projected reforms until such time as the state of finances shall permit of its being attempted.

According to a telegram from St. Petersburg, all the troops in the Trans-Caucasian districts have been reduced to a peace footing, and the Erivan and Rion detachments have been demobilised.

Some troubles have occurred in the Catholic University at Louvain. The Ultramontane students wished to exclude from the lectures students belonging to Liberal families. The lecture was interrupted, and during the troubles in the street the police made some arrests.

In consequence of the Anti-Socialism Act, which affects printed publications, a number of working printers in Frankfort contemplate migrating—types and formes, opinions and to South Australia.

Dean Stanley, who is at present in America, will start from New York on the 7th of this month for London, on his return journey to England.

Prince Bismarck has returned to Berlin. The president of police in that city has (the *Morning Post's* correspondent says) interdicted the sale of the works of the late Ferdinand Lassalle, the Socialist writer.

It is stated in a telegram from Naples that the eruption from Mount Vesuvius has recommenced, and that the issue of fiery matter is very active.

The Philadelphia correspondent of the *Times* states that the despatch from the United States Government to Mr. Welsh, protesting against the British interpretation of the Newfoundland interference with American fishermen, is creating much sensation in America. Public opinion endorses the view of the American Government, and the press generally declares that the 5,500,000 dols. assigned under the fishery award ought not to be paid to England till the Newfoundland question is settled.

The leading merchants of New York propose to call a national meeting for the purpose of considering a proposition to hold an International Exhibition in that city in 1889, or earlier.

Mr. M. E. Toomey, of Rathbone-place, Oxford-street, has patented an ingenious invention, which enables a person to take a model of his own mouth. The metal framework holds a soft, plastic composition which, being bitten into, leaves a matrix from which artificial teeth can be constructed without a personal visit to a dentist.

Miscellaneous.

GRAVESEND SCHOOL BOARD.—From the Gravesend papers we learn that the three years' term of the School Board for the borough having expired, the Liberal and Conservative parties met last week, and resolved by a united circular to support the re-election of the four Nonconformist retiring members, viz., the Rev. William Guest, J. Elkin, Esq., J.P., J. C. Johnson, Esq., J.P., and Mr. Howard. On this being known the former members were elected without a contest. The incoming board thus consists of four Nonconformists, four Churchmen, and a liberal-minded Roman Catholic.

THE THREATENED AFGHAN WAR.—An influential meeting was held at Bristol on Friday, under the presidency of Mr. Christopher Thomas, Chairman of the Liberal Association, to consider the critical position of affairs in regard to England's relations with Afghanistan. After considerable discussion, the following resolution was moved by Mr. Elisha Robinson, Liberal candidate, seconded by Mr. Wilberforce Tribe, and carried :—"This conference is of opinion that it is desirable to hold a public meeting, to urge upon the Government the adoption of every effort to secure a peaceful solution of the present difficulty with Afghanistan." To-morrow, Nov. 7, was fixed for the meeting.—At the autumnal session of the Congregational Union of Gloucester and Hereford, which was held last week at Bristol, the following resolution was adopted by a large majority :—"That this meeting expresses its deep regret that our country appears to be drifting into an unprovoked war with the Ameer of Afghanistan, and begs earnestly to urge the Government to do all that is possible to re-establish peace and avoid a costly and perhaps disastrous war."

OXFORD UNIVERSITY.—The Liberals of Oxford have gained a great victory, after being somewhat behindhand of late years. An Oxford correspondent of a contemporary writes of it :—"An election of members to the Hebdomadal Council in Oxford probably does not convey much meaning to the uninitiated; but to those who know anything of the way in which that University is governed, the recent election to a body which initiates all the legislation possesses some importance. Out of eleven vacancies, eight were filled by Liberals; among the rejected were Dr. Bellamy, of St. John's, a strongly Conservative 'Commissioner'; Canon King, a Ritualistic bigot; and Mr. Vere Bayne, a pompous and orthodox secretary to 'the Commission.' Two Liberal heads of houses, two Liberal professors, two Liberal members of Congregation, were among the selected. Canon Liddon, when he saw which way the tide was setting, thought it prudent to retire. Such a blow has not been struck at the 'old-fashioned' party of Conservatives and the 'new-fashioned' party of Ritualists for a long time, and it is a curious inauguration of the sway of the fine old Tory Vice-Chancellor, Dr. Evans."

THE MUNICIPAL ELECTIONS.—The municipal elections in England and Wales took place last Friday, and having regard to the total number of votes polled and seats gained, the Liberal party has gained a slight advantage. One of the most stubborn fights took place in Birmingham, where twelve wards were contested, and the Liberals won every vacancy and thus gained one seat. In Dudley, where the Chancellor of the Exchequer recently addressed a large meeting of the Conservative Association, the Liberals won ten seats. In Liverpool the Conservatives gained one seat. In Peterboro' the same party gained two seats, whilst in Dover the Liberals gained three. At Nottingham the Conservatives have gained a seat; while in Preston the Liberals have reduced the Conservative majority by two. In Leeds sixteen Councillors retired—eleven Liberals and five Conservatives. The poll resulted in the return of ten Liberals and six Conservatives. At Bristol all the old members were returned. In Plymouth the Liberals have broken down the Tory ascendancy, which has prevailed in the town for five years. They succeeded in returning every Liberal candidate except one. A year ago the Conservatives in the Council had a majority of two, and they are now in a minority of three. The Conservatives at Northampton gained four out of six seats. At Wolverhampton the Conservatives returned five who are likely to vote for that party, and the Liberals only two. The Bolton Conservatives gained five seats, leaving the relative strength of parties in the Council :—Conservatives 48, Liberals 16. At Dover the Conservative loss was three. At Salisbury the Liberals are better off by two votes. After a stiff fight in Sunderland parties remain as they were. The Liberals gained one seat at Macclesfield, West Hartlepool, Cardiff, Crewe, Launceston, Oxford, and Boston, while the Conservatives have obtained advantages at Devizes, Truro, Lincoln, Weymouth, and Wigan. In a large number of boroughs the constitutions of the Town Council remain the same, notwithstanding strenuous efforts to displace members of either party.

THE ANTI-SLAVERY WORK OF THE LATE GEORGE THOMPSON IN AMERICA.—Mr. William Lloyd Garrison, writing from Boston, sends to the *New York Times* an account of the chief events in the life of the late George Thompson. Mr. Garrison says :—"The slavery controversy being ended, Mr. Thompson was strongly urged to enter the legal profession—such distinguished lawyers as Lord Brougham, Sir Stephen Lushington, Mr. Serjeant Stephens, and others offering to undertake his legal education—with ample provision for his family

necessities meanwhile. Just at this turning-point in his future career I happened to meet him on my first mission to England (1833), and, powerfully impressed by his eloquence, earnestly urged him to come to this country and help abolish chattel slavery here, as he had done in the colonies, by appealing to the hearts and consciences of the people, so that the demon spirit might be cast out, and the land have rest. I had no pecuniary inducements to offer him, and it was to invite him to suffer more or less of popular obloquy as a British intermeddler, though at that time I did not anticipate any such bitter and almost murderous hostility as he subsequently encountered after his arrival here. It was a proposition equally grave and unexpected, and he promised to take it into serious consideration. He did so, and, turning his back upon all the splendid prospects opening to him at the English Bar, landed on these shores on Sept. 20, 1834, and at once began to plead for those in bonds as bound with them. Had 'an army with banners' invaded our country from abroad, scarcely would a deeper excitement have followed than was created in every part of our country by his advent among us. He was a target at which every deadly missile was hurled; every false and foul accusation was made against him; he was declared to be a British emissary, with his pockets lined with British gold, sent here by the British Government for the express purpose of overturning our Republican institutions, and stirring up the Southern slaves to cut their masters' throats? The pulpit and the press were vehement in their denunciation of him. Mobocratic violence attended him whenever he attempted to address an audience. Then came the memorable mob in Boston on Oct. 21, 1825, instigated avowedly for the purpose of seizing him and given him a coat of tar and feathers; though in all probability his life would have paid the forfeit if he had been caught. But through all these perils he bore himself with admirable magnanimity and unfaltering purpose, with no thought of turning back, until, at the end of fifteen months' faithful testimony, his immediate friends and associates, unwilling to have his life any longer put in jeopardy, constrained him to embark for England in the wintry month of December of that eventful year. So merciless was the feeling towards him in the community that it became necessary to convey him surreptitiously, before the dawn of day, on board of a British vessel bound from Boston to St. John, New Brunswick, from which port he found his way home, protected by the British flag. . . . From the time of the breaking out of the rebellion to its close Mr. Thompson gave himself to the work of upholding the General Government, and by his indefatigable efforts in forming union leagues, making addresses, and circulating tracts for the enlightenment of the popular mind, powerfully helped to prevent the British Cabinet from recognising the independency of the Southern Confederacy. It was a graceful act, therefore, on the part of the President to invite Mr. Thompson to witness (as he did), as the guest of the nation, the raising of the American flag on the ruins of Fort Sumter—an honour proffered to no other foreigner on our soil. In 1867 Mr. Thompson took his final leave of the United States. He deserves to be held in grateful and lasting remembrance by the American people, and especially by the millions of enfranchised bondmen, in whose behalf he suffered and sacrificed so much, and pleaded so eloquently."

Gleanings.

According to *Mayfair* there will be fitted up on board the vessel that carries out the Princess Louise and the Marquis of Lorne to Canada a sort of hammock fixed on a swivel movement warranted to prevent sea-sickness.

"What is wit?" asked a Prime Minister of a needy genius. The reply was a neat one—"Wit is what a pension would be, given by your lordship to your humble servant—a good thing well applied."

An Aberdonian, a smart scholar, had this question put to him by a School Board inspector:—"Well, my boy, do you know what 'syntax' means?" The child of the teetotaller answered: "Yes, sir, the duty upon spirits."

"It seems to me," said a customer to his barber, "that in these hard times you ought to lower your prices for shaving." "Can't do it," replied the barber. "Nowadays everybody wears such a long face that we have a great deal more surface to shave over."

The *Echo* denies that the Premier has been as silent as the Sphinx during the recess, and in proof quotes the following:—

Hughenden, Sept. 19, 1878.

The Earl of Beaconsfield has much pleasure in bearing testimony to the great efficacy of —— in curing gout, having taken the medicine during a severe attack.

Good for a Child.—The *Manchester Times* tells this story:—A pupil teacher, who has just received an appointment in a quiet country village, says, "Among the scanty furniture I espied a three-legged stool. 'Is that the dunce's stool?' I said to a little girl of five. The eyes sparkled, and the curls nodded assent, and the lips rippled out, 'I suppose it is—the teacher always sits on that!'"

Lord Shaftesbury's Donkey.—Lord Shaftesbury has announced to his costermonger friends in Golden-lane, London, that the donkey which they presented to him some time back is dead. "I am grieved to tell you," says his lordship, "that 'Coster' is no more. He broke away one day from the stable, and made a dash for the paddock. In doing so, he fell and smashed his thigh. The veterinary surgeon was sent for, who pronounced him incurable, and advised that he should be put out of his pains. The friendly and useful creature was buried with all honours in a place I have within a thick plantation, where the pet dogs, horses, &c., that have served the family and deserved our gratitude are gathered together. Remember me very warmly to my brother costermongers, their wives, and their children."

Poisonous Artificial Flowers.—In the colouring of artificial flowers aniline dyes are now largely used, as, for instance, in dyeing dried and artificial grasses. These bronze-green and similar colours, now so much worn by ladies, are not "fixed," and when worn in bonnets, caps, wreaths, &c., the dye is apt to become transferred to the skin of the head, producing local symptoms, which not only cause much annoyance by dyeing the skin, but may also induce unpleasant irritation, and even, under severe circumstances, inflammation. Of the reprehensibility of employing arsenical pigments in artificial flower making, there cannot be two opinions, if we go no further than the liability to chronic poisoning, or at any rate to seriously debilitated health, of the crowds of women and girls who are busy through every long working day in preparing the pretty floral ornaments which deck the headgear of our wives and sisters. Legislation is much wanted on the subject, and in this age of progress in sanitation we hope to see in our own generation the passing of an Act which shall abolish the use of arsenic, not only in wall-papers, but in articles of wearing apparel.—*Sanitary Record.*

The Medical profession are now ordering Cadbury's Cocoa Essence in thousands of cases, because it contains more nutritious and flesh-forming elements than any other beverage, and is preferable to the thick starchy Cocoa ordinarily sold. When you ask for Cadbury's Cocoa Essence be sure that you get it, as shopkeepers often push imitations for the sake of extra profit. Makers to the Queen. Paris depot: 90, Faubourg St. Honoré.

The Electric Light in its vast superiority to gas and all other forms of artificial light is an apt illustration of the position which Grant's Morella Cherry Brandy maintains in comparison with all other Liqueurs, in its perfection of rich fruity flavour, which is effectively brought out when consumed with hot water. Inquire for it at all Bars, Restaurants, and Wine Stores. Manufacturer, Thomas Grant, Distiller, Maidstone.

"Coca Leaf, Wordsworth's Chemical Food of Health," prepared from "Erythroxylon-Coca," the successful remedy for debility, nervousness, neuralgia, sleeplessness, and rheumatism. 1s. 1½d., 2s. 9d., 5s., and 15s; sent free on receipt of P.O.O.—H. Wordsworth and Co., Homœopathic Chemists, 6, Sloane-street, Knightsbridge, London.

Perfection.—Mrs. S. A. Allen's World's Hair Restorer is offered to the public with full confidence in its merits. Testimonials of the most flattering character have been received from every part of the world. Over forty years the favourite and never-failing preparation to restore grey hair to its youthful colour and lustrous beauty, requiring only a few applications to secure new and luxuriant growth. The soft and silky texture of healthy hair follows its use. That most objectionable and destructive element to the hair called Dandruff is quickly and permanently removed. Sold by all Chemists and Perfumers.

Reckitt's Paris Blue.—The marked superiority of this Laundry Blue over all others, and the quick appreciation of its merits by the public have been attended by the usual result—viz., a flood of imitations. The merit of the latter mainly consists in the ingenuity exerted, not simply in imitating the square shape, but making the general appearance of the wrappers resemble that of the genuine article. The manufacturers beg therefore to caution all buyers to see "Reckitt's Paris Blue" on each packet.

Violet Ink.—A sixpenny bottle of Judson's Violet Dye will make a pint of beautiful ink in one minute by simply adding "hot water." Why not use this beautiful and economical preparation? In a pailful of water small woollen or silk articles can be dyed in ten minutes. Judson's Dyes, 24 colours, sixpence per bottle. Sold by chemists and stationers.

Mothers and Nurses.—For children cutting teeth nothing equals Mrs. Johnson's Soothing Syrup, which contains no narcotic, and applied to the gums gives speedy relief. Of all chemists, 2s. 9d. per bottle.

Holloway's Pills are strongly recommended to all persons who are much reduced in power and condition, whose stomachs are weak, and whose nerves are shattered. The beneficial effects of these Pills will be perceptible after a few days' trial, though a more extended course may be required to re-establish perfect health. Holloway's medicine acts on the organs of digestion, and induces complete regularity in the stomach, liver, pancreas, and kidneys. This treatment is both safe and certain in result, and is thoroughly consistent with observation, experience, and common sense. The purification of the blood, the removal of all noxious matter from the secretions, and the excitement to gentle action in the bowels, are the sources of the curative powers of Holloway's Pills.

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(which saves fifty times its cost in medicine), and cures chronic indigestion (dyspepsia), habitual constipation, diarrhœa, hæmorrhoids, liver complaints, flatulency, nervousness, biliousness, all kinds of fevers, sore throats, catarrhs, colds, influenza, noises in the head and ears, rheumatism, gout, poverty and impurities of the blood, eruptions, hysteria, neuralgia, irritability, sleeplessness, low spirits, spleen, acidity, waterbrash, palpitation, heartburn, headache, debility, dropsy, cramps, spasms, nausea, and vomiting after eating, even in pregnancy or at sea; sinking fits, cough, asthma, bronchitis, consumption, exhaustion, epilepsy, diabetes, paralysis, wasting away, and the feverish and bitter taste on awaking, or caused by onions, garlic, and even the smell of tobacco or drink. Thirty-two years' invariable success with adults and delicate infants. 80,000 cures of cases considered hopeless. It contains four times as much nourishment as meat. It is likewise the only recognised food to rear delicate infants successfully, and to overcome all infantine difficulties in teething, weaning, measles, fevers, restlessness, diarrhœa, eruptions.

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FROM Mrs. F. NIGHTINGALE:—"I have often recommended the REVALENTA ARABICA, having seen the good it could do many years ago to a poor man who had been given up by his doctor, and who thought he was dying. He got quite well upon your Revalenta, and, though an old man, went back to his work. It may gratify you to hear this.—Yours truly, F. Nightingale, Long Bredy Rectory, Dorchester, 7th Sept., 1878."

DEBILITY and LOW SPIRITS.—"I have now been taking your REVALENTA ARABICA FOOD for three months, and it is answering just as you said. I am wonderfully better, feel quite another person altogether.—Yours truly, A. Brereton, The Grove, Ilkley, 29th August, 1878."

"East Luddenham, December 19th, 1870.

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DU BARRY'S FOOD.—"I have derived much benefit from a fortnight's use of your REVALENTA FOOD, in removing an habitual constipation and debility, with which I was troubled for years.—James Powell, Congleton."

DU BARRY'S FOOD.—LIVER COMPLAINT and DIARRHŒA.—"Having suffered fearfully for two years from an enlargement of the liver and an inveterate diarrhœa, brought on in India and China, and having tried the advice of the most eminent professional men in China, India, and at home, without any other result than gradual decay, I was on the brink of the grave—unable to lift my arms, from perfect exhaustion. I was recommended by Captain Wraughton, of the Hon. E.I.C. Service, to try your REVALENTA ARABICA FOOD, and to discard the drugs I was then taking. The result of eating this delicious Food is the perfect restoration of my health within a month; and I take a peculiar pleasure in recommending all sufferers to follow my example. I shall be happy to answer any inquiries.—London, 20th March, 1852.—W. Edin, Major H.M.S., Unattached.

CURE No. 99,684.—"The benefit I have derived from your valuable REVALENTA ARABICA FOOD is quite wonderful. Doctors have long looked upon my case as hopeless, but I think in time, under God's blessing, your Food will quite restore me.—(Miss) A. Haywood, Knightwick Rectory, near Worcester, Aug. 9, 1877."

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Published by W. R. WILLCOX, 18, Bouverie Street, London; and Printed by R. K. BURT and Co., Wine Office Court, Fleet Street, London.—WEDNESDAY, NOVEMBER 6, 1878.